

DETAILED REPORT
 OF A
 TOUR IN SEARCH OF SANSKRIT MSS
 AND
 IN KASHMIR RAJPUTANA AND CENTRAL INDIA

BY
 C. BUHLER

Sa 016 091
 BUL

EXTRA NUMBER

OF THE
 JOURNAL OF THE INDIAN BRANCH OF THE ROYAL
 ASIATIC SOCIETY

1877

Sa 016
 BR 1A, S

PUBLISHED BY
 THE SOCIETY'S GENERAL SECRETARY
 LONDON
 THURNTON & CO. 10, & 12, OLD LONDON STREET
 WILLIAMS & NORGATE 11, THE FILIPPA STREET



CONTENTS.

PART I — KASHMIR	PAGE
<i>A</i> — PERSONAL NARRATIVE	i
<i>B</i> — THE KASHMIRIAN BRAHMAN	19
<i>C</i> — AN ACCOUNT OF SOME KASHMIRIAN MSS PURCHASED	31
APPENDIX I — CLASSIFIED LIST OF MSS PURCHASED	i
APPENDIX II — EXTRACTS FROM MSS PURCHASED	lmi
APPENDIX III — ADDITIONAL LIST OF MSS PURCHASED	clxx



JOURNAL
OF THE
BOMBAY BRANCH
OF THE
ROYAL ASIATIC SOCIETY.

EXTRA NUMBER.

*Detailed Report of a Tour in search of Sanskrit MSS made in
Kasmîr, Rajputana, and Central India.—By Dr G. BOHNER.*

PART I.—KASMÎR

A—PERSONAL NARRATIVE

The order of Government to proceed on a tour to Kasmîr, Rajputana, and Central India in search of Sanskrit MSS reached me on July 18, 1875. I started from Surat on the following day, and left Bombay for Lahore on the 21st. The first information connected with my mission reached me at Ghaziabâd, the station for Delhi. A native assistant who had gone on ahead met me there, together with my old friend Pandit Visveśvarnâth Naval Goshîmi, of Delhi. The latter brought me the welcome news that a library of the Digambara Jainas, who are numerous in Eastern Rajputana and the neighbouring portions of the North-Western Provinces would be opened to me whenever I came to Delhi, and that a catalogue of it was being prepared for me. Though I was unable to stop at Delhi, still this information was very gratifying, as the Digambaras of Northern India were one of the sects whose literature, hitherto hardly known, I intended to explore.

Lahore was reached on the 25th, and I had to make there a stay of three days in order to equip myself for the march through the hills. Through the kindness of Pandit Rādhākīshn, Mahārājā Ranjit Singh's former Jeshi, who throughout took a deep interest in the search for the remnants of Sanskrit literature, I was enabled to employ this period profitably for my object. Pandit Rādhākīshn gave me the names of his Kasmīrī correspondents, and such information about the libraries and scholars of the Valley as he possessed. He introduced me also to some emigrants from Kasmīr, and to Pandits who had visited the country. With their help I was able to lay a foundation for the list of possessors of libraries, which will be given further on, and to obtain some idea of what was before me. Through Pandit Rādhākīshn I obtained also the first nucleus of my collection of MSS from Kasmīr, copies of the *Śrīharsaśāstra* of Bāna, and of Bhartrihari's *Vākya-padīya* with a portion of Panyarāja's commentary.*

I left Lahore on July 29 for Gujarat, whence I took the old Imperial route into Kasmīr via Bhimbher and the Pīr Panchāl. During the march there was little information on Sanskrit or Sanskrit books to be gained. I found, however, a Panjābī Pandit at Naushera, and at Rājaurī, the ancient Rājapuri, I had an interview with a genuine Kasmīrī Brahman. This man, though unable to speak Sanskrit, showed a certain acquaintance with Kasmīrī history, and with sacred matters which a Brahman ought to know. He knew that the ancient name of Rājaurī was Rājapura, that it was mentioned in the *Rājataranginī*, and had formed in olden times, just as now, part of the possessions of the rulers of Kasmīr. He was well acquainted with the Brahmanical ceremonies which, he said, he performed for the Kasmīrians of Rājaurī. His knowledge of the Vedas was limited. He recited the beginning of the *Rigveda*, and called himself a Rigvedi of the Kātya Śākhā. This information, which later proved to be a mixture of truth and error led me at first to expect to find in Kasmīr a new redaction of the *Rigveda* though I suspected at once that the name must be a mistake. The Śākhā which the Bhatta meant was

* I little expected that I should not see the good old Pandit again. But I did rather unexpectedly in October 1875 before my return from Kasmīr. Sanskrit learning has become in him a true friend and his native town a zealous worker on the intellectual reform and progress. He was one of the first natives who all well Europeans to see his collection of MSS, and he first addressed the Government of India recommending that the Sanskrit MSS. preserved in the various libraries should be catalogued.

that of the Kāthas, a branch of the Black Yajurveda, and he probably called himself a Rigvedī because he happened to know the beginning of the Rigveda.

One other little remark regarding the meaning of the name of the *Tohī*, along which a considerable portion of the Blumberg route passes, may here find a place. *Tohī* has sometimes, e.g. on most of our maps, been taken as a proper name. But it is merely an equivalent of the Indian *nadī*, 'river'. According to the statement of my guides, which I heard repeated over and over again, a *tohī* is a perennial mountain stream; while those torrents that cease to flow during a part of the year are called *lissī**. Most, if not all, *Tohīs* have special names, which, however, are little used, just as the names of the Indian rivers are frequently omitted by the inhabitants of their banks for the generic appellation *nadī*. The ancient form of the word *Tohī* is *Taushi*, or *Taushī*. The former occurs in the *Rājataranginī*, while the *Nīlamatapurāṇa* has the form *Taushī*. In the latter work the *Āpagī*, *Taushi*, and *Chandrabhīgī* are named together. Probably the word is connected with the Sanskrit *tush āra*, 'cold,' i.e. 'snow,' the sibilant of which has been changed to *h* in Sanskrit *tush na* also, and means etymologically 'a river produced by (the melting of) snow and ice'. These facts will show how little reliance is to be placed on the identification of the *Toutapos* of the Greeks with the *Rajauri Tohī* †.

I reached Srinagar on August 11. On my arrival I received from Major Henderson, the Political Resident, a memorandum on Sanskrit libraries and books, prepared by Bibū Nīlambar Mukerji, and a very valuable catalogue of such Sanskrit works as were said to be extant in Kāśmīr. I was also enabled to enlarge my list of possessors of libraries. On the 13th I saw Divān Karpūram who introduced to me some of the chief Kāśmīrian Pandits. On the following day I had an interview with H. H. Mahārāja Rini Virosimha. The Mahārāja himself is well acquainted with Sanskrit and understands it perfectly, though he does not speak it. He is also versed in the Śāstras, especially in Vedānta and Dharma, on which latter he is said to have composed a treatise. He received me very kindly and gave orders that all Pandits whom I might wish to see should be asked to visit me, and that every assistance should be given me. He was also good enough to take me to his Mudrissa, and to allow me to examine some of the pupils in

* *Kussī* appears to be a Kāśmīrī word, and the feminine of *kus* 'small.'

† Lassen, *Ind. Alt.* I. 53, 2nd ed.

his presence. The active manner in which he took part in the examination showed that he was well acquainted with the subjects taught, and that he took a real interest in the work of education. This Mudrissa, which is the chief educational institution in Kāśmīr, contains, besides a Sanskrit college where poetry, poetics, grammar, and philosophy are studied, Persian classes and a school of industry. Mathematics also are taught, according to a Dogra translation of the *Līlāvatī*. Its head is Pandit Rāmyiv, the son of Pandit Rīyākā, who combines the office of Superintendent of Education with that of a revenue officer in the Phūk, Vālu, and Trīl parganas. I examined several classes in Sanskrit, Euclid, and algebra, and most of the boys did very fairly.

On the following day, the 15th of August, I received the first visit from a Kāśmīrī Pandit, Dayārām, from whom I obtained at once a great deal of valuable information. Through his father, the late Pandit Śūchibrām, who appears to have been a man deeply versed in the Śāstras and in the ancient history of his country, Pandit Dayārām has become the possessor of much valuable information on the ancient geography of Kāśmīr. A good many of the identifications of places mentioned in the *Rājataranginī*, which I shall have to mention in the sequel, have been made with his assistance. One of his explanations may find its place here, as it stood me in good stead on an expedition which I undertook a day later. As I had just edited Bilhana's *Vikramānkaśarita*, I was greatly interested in the author's statements regarding his Kāśmīrīan home. I read to Pandit Dayārām the verse (XVIII 71) in which Bilhana says that his family lived at Khonamukha, a village close to Jayavana, which latter was one and a half *garvitas* from Pravarapura. The Pandit at once said that Khonamukha was now called Khunmoh and that in the *Rājataranginī* it was called Khunnamukha though I had not informed him that General Cunningham had already made this latter identification. He also told me that in Kāśmīr a *gavya* is always reckoned two *kos* and that my explanation of it as one *kos* was not correct.

The next two days were holidays, on account of the Bāley festival, on which the Pandits went with the Maharaja to the Rumbig, a garden near the city. I used this respite to make an excursion to Khunmoh in order to learn how far Bilhana's description agreed with the reality.

Khunmoh is situated about six or seven miles north east of Srīnagar. The road leads first along the right bank of the Vitastā, through Poudāruk, or Panchkut as I heard it called an *ŚPaundratān*. Then it leaves

the river and runs north east through the straggling village of Zavan between which and Khunmoh some gently rising ground, about a mile in extent, intervenes. Khunmoh itself consists of two separate hamlets of fifty or sixty houses each, situated the one above the other on the slope of the hills. The latter form an angle about two miles east from Upper Khunmoh, one side of which touches the Vitasta, near Pindretan, while the other runs towards the river near Pampur without coming very close to it. From the northern side of the hills which is called *Bhasmasur*, about three hundred feet up, issues a so-called miraculous spring, which, however, like ordinary springs, runs in favourable years only. Near it stand some fine *chenār* trees, and over its mouth is placed a stone slab which bears a long Sanskrit inscription in Śāradā characters, recording the *pratishthā* or consecration made in the Saptarishi year 51. A hundred feet higher up lie the *kunda* or tank of *Bhucane car* and a house for the attending priest. Still higher up and close to the top is situated the famous *tirtha* of *Harshesvara*. A small stream flows at least in summer, from the angle in the hill chain east of Khunmoh. This brook is fed also by two springs which issue from *kundas*, or small tanks, in the village. One of them, situated at the entrance of Lower Khunmoh, is called *Somnāg*, and the other, in Upper Khunmoh, *Dānodarnāg*. The *Somnāg* is a foul pool in which lies a half-defaced stone resembling a Greek funeral *stèle*, and bearing the representation of a warrior on horseback. Near the *Dānodarnāg* several such *stèles* may be seen and a few fragments of idols. On its north wall are two small inscriptions, recording the placing of the slab on which they are written and illegible fragments of a third which must have been of considerable extent. Khunmoh is inhabited by a mixed population of Muslims and Brahmans, or "Pandits." The latter possess not the slightest remnant of Sanskrit learning. They are either traders whose 'classical language' is Persian or *puṣṭis* who 'do for the pilgrims what *Harshesvara*.' Both portions of the village possess many fine *chenār* trees. Upper Khunmoh shows remnants of an ancient temple, and a little south of Lower Khunmoh begin the famous saffron fields.

On comparing these actualities with Bilhana's description of the home of his youth, I was greatly struck with the truthfulness of his memory and the appropriateness of his description. He says (*Vikramānākhacharita* XVIII 70-72) —

(70) "At a distance of a *gavyūtī* and a half from *Pravarapura* lies a place with high rising monuments (*chaityas*) called *Iajavana*

where a pool, filled with pure water and sacred to Takshaka, lord of snakes, cuts like a war disc the head of Kali bent on the destruction of Dharma

(71) "Close to it is a village *Khonamukha* by name, famed for the blessing of all excellence. The mast elephant Kali, afraid of bondage as it were, enters not its precincts covered by numerous sacrificial pillars shaped like tying posts.

(72) "What shall I sing of that spot, the ancient home of wonderful legends, a coquettish embellishment of the bosom of Mount Himālaya? One part bears the saffron in its native loveliness, the other the grape, pale like a cut of juicy sugarcane from Saravā's banks."

It is easy to recognize his Jayantī in the modern Zewan. If the position and the resemblance of the names were not sufficient to prove the identity, there would be, besides, the "pool of Takshaka," which, though no longer enclosed by neat round stone walls, still preserves its old name. It lies to the south of the road close to the Mahommedan burial ground, and just beyond the last houses of Zewan on the Khunmoh side. Near it and about the graveyard lie many sculptured stones, the last remnants of Bilhana's high rising (*chaitya*) monuments. The distance of the western portion of Zewan from Śrinagar is also correctly given. It is certainly not more than a *gavyūti* and a half, i. e. three *kos*.

No description of Khunmoh can be happier than Bilhana's calling it 'a coquettish embellishment of the bosom of Mount Himālaya.' Nothing could express more appropriately the way in which the village clings to the slope of the hills. If Bilhana describes his native place as 'the home of wonderful legends,' he probably refers to the tales connected with the *tirthas* of *Bhuvaneshvari* and *Harshesvara*. If he states that one part of Khunmoh produces saffron, he shows that eight hundred years ago the saffron fields were exactly in the same position where they are now. The first saffron flower I ever saw was shown to me close to Lower Khunmoh. By the grape-bearing part of Khunmoh the upper portion of the village is intended. Grapes grow everywhere in Kashmir. A philological note on the names of Khunmoh may conclude this notice of Bilhana's birthplace. The correct ancient form seems to be that given in the *Rājataranginī*, *Khonamusha* or *Khonamukha*. The form of the *Vikramānkocharita*, *Khonamukha*, owes its *kh* probably to the Jaina copyist, who pronounced *kh* and *lkh* alike, and constantly puts the one for the other. The *o*, on

the contrary, for *u*, belongs to Bīlīana, who was as little able to distinguish the two sounds as any Kāśmīrian of our days. The change of the termination *uṣa* to *oḥ* in the modern name Khunmoh finds its analogy in other Kāśmīrī words. Thus Rāmusha has become Rāmoh (*Anglo Index* Rāmū).

On the 15th of August my work began in real earnest. I arranged with Pandit Dayāram and his brother Dīmodar, the second son of Pandit Sāhebrām, for copies of nearly seventy works contained in the general list of Sanskrit MSS which I had received on my arrival. I procured further, with Pandit Damodar's assistance two Śīradī copies of Kālhana's *Rājataranginī* for collation with the published editions, and engaged the services of a young Pandit, Chandrām Rājārka, the son of Tīkārām Pandit, to assist me in this work. From that day until September 20 I was engaged, from early morning till sunset, in collating the *Rājataranginī*, in receiving Pandits who came to see me, in collecting information regarding the Kāśmīrian Brahmins, the literature, history, and geography of the Valley and in selecting what was useful among the numerous MSS offered for sale. The Pandits to whom I am most indebted for information, besides the two sons of Sāhebrām Pandit and Pandit Chandrām, are Pandit Dayāram Jotī, Pandit Govind Kōl, son of Bāl Kōl, and Lāl Pandit. They have furnished me with answers to very numerous questions, and showed themselves always ready to sacrifice their time in order to satisfy my curiosity. During this period I also paid a visit to Kesarrām Pandit, the possessor of the *codex archetypus* of the *Rājataranginī*, whose habits and age forbid his going to visit anybody. He was good enough to show me the MS and to allow me to collate a number of passages regarding which the other Śīradī copies did not satisfy me. Some account of the MS will be given below. Towards the middle of September the collation of the *Rājataranginī* was nearly finished. But the work and the rather feverish climate of Srinagar had told so much on my health that the Civil Surgeon advised me to make a little pause in my labours and to seek a change of air. I consequently resolved to take a trip to Baramūla, and to visit the numerous interesting sites in the western part of the Valley. I obtained an order from the Darbār empowering me to make excavations wherever I thought fit, and took my assistant Chandrām with me, both in order to finish the collation of the *Rājataranginī*, and to use him as an interpreter and a connecting link between myself and the Pandits of the towns we might visit. This journey which according to the custom of the country, was accomplished almost

entirely by boat, lasted from the evening of September 20 to the evening of September 30. I visited Shādipur, with its so-called island of Prayāga at the confluence of the Sindhu and of the Vitastā, a portion of the lower Sindhu, Sumbal, Mānasbal, the island of Lankā in the Vollar lake, Sopar, Bāramūla, and Ushkar, with some of the neighbouring temples and ruins, and on my return Bahirkūt, the Dvāravātī of Jayāpīḍa. The works of Hugel and Vigne, as well as the papers of General Cunningham* and of the Rev Mr Cowie,† on the architecture of Kāśmīr, permit me to dispense with a lengthy description of the places visited, and to confine myself to such remarks as may supplement the information already published.

The first incident on my journey which deserves notice was the discovery of a *vibhātaka* tree covered with fruit. This tree, the botanical name of which I find given as *Terminalia Bellerica*, Roxb., has considerable interest for Sanskritists, as its fruit was used in the most remote antiquity for the purpose of gambling. The tenth book of the *Pigveda* contains a *sūkta* (34) describing the feelings and career of a gambler. It repeatedly refers to the fatal *vibhātaka* fruits, whose rolling on the table enslaves the heart of a gambler. I am not aware that they are used so in our days. But a belief survives, which apparently dates from the time when the *vibhātaka* served the passions of the gambler. For, all over India, Kālī, the evil spirit of gambling and of the present Iron Age, is supposed to reside in the tree. I had never seen a *vibhātaka*, and should probably not have noticed those in Kāśmīr but for the extraordinary behaviour of my native assistant. On my journey from Shādipur to Sumbal I landed on one of the islands in the Vitastā in order to have a look at an old mosque. Chandram Pandit came with me, and helped me to examine some old stones among the trees which surrounded the mosque. Suddenly he darted off with an exclamation of terror, which made me think that he had at least fallen into a wasps' nest. But on my asking what the matter was, he informed me that he had had the misfortune to step into the shade of a *vibhātaka* tree, and had thus become impure. He also reminded me of the legend about Kālī's residence in it. To his great disgust I then began to examine the offending *vibhātaka* and to tear off some branches which were covered with fruit. The tree which I was thus enabled to identify was not above eighteen or twenty feet high; it had

* *Journ. As. Soc. Bengal*, vol. XXII, 2 pp. 248-327.

† *Ibid.*, vol. XXV, pp. 91-123.

small heart shaped leaves and silver grey bark. Its fruits resembled both in size and colour those of the mountain ash, they were only a little yellower, and contained a single kernel. If this tree is really the same which the Veda mentions it is clear that its fruit ought not to be called a nut, as is usually done in our Sanskrit dictionaries, but a berry. It seems to me that the only way in which they could have been used for gambling is by playing with them a game like 'odd or even'. That this was really the case I infer from a passage in the *Nalopākhyana*, where Rituparna, who instructed Nala in the *akṣaḥṛidayā*, 'the quintessence of gambling' is said to have been able to calculate at one glance the number of the leaves on a tree. Quickness in counting therefore, determined the success of the gambler, and this could be of use only in games like 'odd or even'. In the evening of the same day I reached Mānasbal just in time to see the sunset on this lovely lake. Mānasbal, or in Sanskrit *Mānasa sarovara*, attracted the notice of the Kasmīrians long before the Moguls built a palace on its shore. This is proved by its name, which is derived from the famous Manasa lake in Thibet, and by the ancient Buddhist temple situated in its eastern corner, where the little stream comes tumbling down from the rocks. The temple has been fully described by Mr Cowie*. The Kasmīr Manasa lake is mentioned by Bīḥana in the *Vilramāṇka charita*, XVIII 55.

Neither the journey from Mānasbal to the Vollar lake and to the island of Lankā, nor the ruins on the latter, which Mr Cowie has fully described, call for any detailed account. But some geographical and etymological notes may find here a place. The Sanskrit name of the Vollar (*ulgo* Wollar) lake is *Ullola*, '(the lake) with high going waves,' from which the Kasmīr word has been formed by the regular change of initial *u* to *o* of medial *o* to *u* and the substitution of *ra* for *la*†. The appropriateness of the name will be appreciated by those who have crossed the lake when the air is not perfectly still. Another appellation of the same sheet of water ‡ which occurs in the *Rajataranginī* and other Sanskrit works, is *Mahāpaṇa*. This is originally the name of the Naga, or serpent deity supposed to inhabit the lake. Two

* *Loc cit*, p 110

† Compare for instance *Kas. uṭh-un* to rise to awake with Sanskrit *utthā*, Hindi *utthā*, *uṭh*, *uṭh*, 'an otter' with Sanskrit *udra*, &c. *Kas. gur* 'a horse' with Sanskrit *ghoṭaḥa*, Hindi *ghoṭa*.

‡ Compare, e.g., *Śrīlāṅkacharita* III 9 and Jonarāja's comment thereon.

legends which are connected with it testify to the age of the the name and of the superstition. One of these occurs in the *Rājataranginī*, which (IV 591 seqq) gives a long account how Mahāpadma appeared to king Jayāpīda in a dream, invoked his aid against a Dravidian sorcerer, and promised to show him a gold mine as reward. The king, according to Kalhana, went to the Nāga's assistance, but before interfering allowed the sorcerer to dry up the water of the lake and to bring the Naga to light. Angry on account of this insult and the king's tardiness, Mahāpadma changed the promised gold to copper. The second legend, which is probably still older, is given in the *Nīlamanjari* * There it is asserted that the lake was originally inhabited by a wicked Nāga called Shadāngula, 'Six inches,' who used to steal the women of the country. The sage Nīla banished this monster to the mountain Uśiraka. The lake then became dry land and the site of a large town called *Chandrapura*. But *Chandrapura* was cursed by the sage Durvāsas, and devoted to destruction by water. Later, when the sage Nīla settled all the Nagas in Kasmīr, Mahāpadma came, after all the available sites had been occupied, and asked the Rishi for a refuge. Then Nīla gave him permission to occupy *Chandrapura*. At that time a king called *Viśvagatapa* ruled over it. Mahāpadma, assuming the appearance of an old Brahman went to him and asked for a dwelling place for himself and his family. This prayer was readily granted. Thereupon he threw off his disguise, showed himself to the king in his Naga shape, and announced to him that, in consequence of Durvāsas' curse he was going to convert the city into a lake, and that its inhabitants must emigrate. The king obeyed, and founded two *yojanas* (ten miles) further west, *Viśvagatapapura*, while the Naga fulfilled his threat. Without wishing to decide if this fable is based on a foundation of truth, and if a city really once occupied the site, or if the submerged city of the Vollar is merely a creation of fancy, I think that the legend of the *Nīlamanjari* proves that the Kasmīrians placed the habitation of the Naga Mahāpadma in the Vollar lake from very early times.

Another question which attracted my attention while passing through, and along the shores of the Vollar lake was the exact extent of the province of Kamraj. This district occurs frequently in the *Rājataranginī* under its Sanskrit name, *Kramarājya* and its position is of the greatest importance for understanding many of the events

there narrated. The published accounts are somewhat conflicting. M. Vigne states* that it includes five parganās, the country north of the Vollar Lake and of the Jhelum down to Bīramūla. General Cunningham, on the other hand, says that it is the northern half of the Valley, below the junction of the Sindh river with the Behat, and the Trigonometrical Survey map marks it as the tract between Lolib and the hills north of Bīramūla. My inquiries on the spot showed that Vigne's statement is nearly correct. My informant described it as the tract between the parganā of Khuyāhīm (Quyārahīm on the Trig. Surv. map, खयहम on the native map) and that of Krāhīm, south of the Vitastā opposite Bīramūla. One man, however, an inhabitant of Bīramūla, specially excluded that town from Kamrāj. Pandit Sihebrām, in the *Tutthasangraha*, No 61, sides with the former opinion, and explicitly includes Bīramūla. The parganās which belong to Kamrāj are Lolib (ललव, लेलम), Jāmrāj (जैमराज), Uttar, Moghiora, and Hamāl, *iulgo* Hummel, हम्मल, the ancient हामाल. Regarding the division of Mirāj or Merāj which Vigne and Cunningham mention as including the tract on the south side of the Vitastā opposite Kamrāj, I could not obtain any information. The Pandits did not know the name, and I have not found it in any of the *Māhātmyas*.

At the point where the Vitastā leaves the Vollar lake lies the town of *Sopur*. General Cunningham† identifies it with the *Sūrapura* of the *Rājataranginī*. But its ancient name was *Suyyapura*, and the Pandits still spell it either that way or *Siayyapura*. It was named after the clever self-taught engineer of Avantivarman (A.D. 844-853) who regulated the course of the lower Vitastā, and originated the system of canals which has lasted to the present time. The *Rājataranginī* is very clear on this question. It says, V. 123, "He (*Suyya*) built on the banks of the Vitastā, where she leaves the *Mahāpadma* (Vollar lake), a town, resembling Svarga, and called it after his own name. The present town, I may add, does not 'resemble Svarga, and possesses nothing ancient except its name."

On the 24th I proceeded to Bīramūla, the ancient Varāhamūla, which, as the town sacred to Vishnu the *Ādiraraha* or 'primeval boar,' and on account of its position at the head of the western entrance to the Valley, has always possessed a great fame and importance. It is frequently mentioned in the *Rājataranginī*, and it was in the times of

* *Tra. Ind. Mus.* c. II 157

† *Asiatic Geogr.* 93

the native Kāśmīrī kings the seat of the *Deurapiti*, the guardian of the gate of the Valley. The *Parāhitaśāstrīya* (No. 85) gives a fanciful account of the origin of this *tirtha* and of its sacred places. First it says Viṣṇu assumed the form of a boar to slay the *Dutya* Hiranyaksha, and raised the earth with his tusks. Next, the mountains being "burnt" by ice and snow, praised the god and sought his protection. Thereupon Viṣṇu created the Himālaya, and put all the ice on that. Then he fashioned in the flanks of that mountain, by Rudra's command, the *Parāhakshetra*, and dwelt there in his boar-shape. In the field of Varaha flows the Vitastā, originally produced from the tears of joy shed by the immortals, there dwell Śamhara, Narivana, and Visvakarṇa, there are the river called *Viśṇupadī*, which flows for one month only, the Varaha hill the *Kotitirtha*, and the Aurnāsrama.

In the *Rajataranginī** the field of Varaha is first mentioned during the reign of *Āshemagupta* (A.D. 950-58) who built there two *mathas* and died there. The town is, however, probably much older, though for want of space, it can never have been as large a place as its now destroyed sister town Hushkāpura Ushkar, on the south bank of the Vitastā †

The remnants of ancient buildings and temples which are to be seen at present in Baramūla are very insignificant. Chandram Pandit procured a very intelligent guide for me in the person of Totaram Pandit, a Brahman who follows the profession of *śāhūrīya* at *śraddhas* and other religious ceremonies. He showed me the chief modern temple, the *Kotisar*, which is situated at the western extremity of the town the site of the ancient temple of *Ādvarāha*, which is now occupied by a *dharmaśāla* belonging to the Sikhs, two ancient *kundas* called after *Chandra* and *Sūrya*, and a subterraneous brook, the *Guptagangā*, which carries the water from the springs in the hill behind the town to the Vitastā. The *Kotisar* temple—apparently the modern representative of the *Kotitirtha* mentioned in the *Mahātmya*—contains several *līgas*, which, from their shape and size I am inclined to consider as ancient. In its courtyard he also fragments of a column and of a statue, apparently representing a dancing girl, and one of those steel-shaped stones which I observed at *Khunmoh*. The two fragments are said to have been found on the site of the *Ādivarāha* and belonged no doubt

* VI 184 seq.

† Compare also Cunningham, *Ind. Geogr.* 99-100

to that temple. The stīlê was found in the river just opposite the temple. It bears some half defaced figures and a Śīrnda inscription, of which the following words are legible — *Om samvat 67* . .

etasya duhitā subhikshukā, "Om! In the (Śaptarishu) year 67 . . . His daughter Subhikshukā!" I think that this stone, as well as all similar ones, must be funeral monuments. In Gujarāt similar very rough monuments are to be found near every village where a Thākur exists or existed. They are called *pāliās*, and record the deaths of warriors or *satīs*. The scantiness of the temple ruins at Bīramūla is easily explained by the fact that the two chief mosques of the town have been built chiefly with the stones taken from them.

From Bīramūla I made excursions to Fatigarh, Ushkar, and to a *tirtha* in the hills behind the town, where *Jundas* sacred to Hanuman, Rāma, and Sitā are to be seen. The temple of Fatigarh has been described by Mr Cowie*. *Ushkar*, which is situated nearly opposite Baramūla, on the southern bank of the Vitasta, about half a mile from the new travellers'-bungalow, has been identified by General Cunningham with the town of the Scythian king Hushka, mentioned in the *Rājataranginī*, I 168 and elsewhere. I can only agree with this identification, and add that the Śrīnagar Pandits, as well as the Bīramūla Pandit Totarīm, were aware of its ancient name. They also asserted that Varāhamūla and Hushkapura had formed one town only, and that the Buddhists had been settled in Hushkapura. Among the latter they named Jinendrabuddhi, the commentator of the *Kāśikāriti*.

On the 2nd I left Bīramūla on my way back to Śrīnagar. A flood in the river made it advisable to pass out of the Vollar lake by the Shūdipur canal as the strong current in the Vitastā would have caused an unreasonable amount of labour to the boatmen. This circumstance turned out to be very lucky for my search after king Jayapīda's water bound town, Dvāravati. The *Rājataranginī* gives (IV 500 512) an account of Jayapīda's building operations and mentions (vv 509 10) the foundation of a city which was surrounded by water, and called after Krishna's town, Dvāravati. Mr Troyer, in his translation of v 510, makes out that in Kālīnra's times this city was popularly called the inner town of Jayapura. General Cunningham, in his review of the geography of Kāśmīr, hereupon suggests that the village of Andarkūt, near Sumbal, the name of which means "the inner fort," is the modern representative of Jayapīda's town. My intention was to

visit Andarkût in order to verify General Cunningham's conjecture, which, as he himself states, had been made without his having been able to visit the place. I was therefore rather annoyed to have to take the route by the canal, though my boatmen assured me that they could take me to Andarkût by this route also. After passing for six or seven miles through the dreary, low-lying ground which forms the shore of the Vollur, we came to a little lake on our left (the true right bank of the canal), which the flood in the canal appeared to have caused, and just beyond it lay a village on rising ground about thirty feet higher than the bed of the canal. This I was informed was Andarkût. This statement puzzled me a good deal, as on my way down to Bâramûla I had seen a village called Andarkût close to the Vitastâ. But on leaving the boat I at once saw that I had found the site of an ancient city. For from the bank of the canal to the village led a paved road, where among the flags numerous sculptured stones were to be seen. On ascending the plateau I was surprised to find, both in the village, and at some distance from it, ruins of at least a dozen temples, and several mosques that had been built entirely of fragments of ancient temples. Through Chandram Pandit I made inquiries about the name of the village, and whether this had been an "old town of the Pândyas." The answer was that the village was called *Baharkût*, not Andarkût as the boatmen had asserted, and that the ruined temples had originally been built by king Jeyd, i. e. Jayipida.

The plateau on which the village of Baharkût and the ruins lie is about half a mile to three-quarters of a mile long, and four or five hundred yards broad. It has the shape of a crescent, the chord of which faces southwards. On the south it is bounded by the Shâdipur canal, and on the east, north, and west by the Sumbal lake, though the latter does not now reach as far as the plateau, and a strip of low ground about twenty yards broad intervenes. The lake and the canal were at the time of my visit connected. The water of the latter flowed at the eastern corner into the former, and at the western end of the lake back into the canal.

All along the eastern and northern edge of the plateau there are traces of a stone wall. The temple ruins lie chiefly close to the edges of the plateau, some on the north-east and northern sides, and quite as many along the southern edge. Enormous masses of rough blocks and of hewn stones lie in the western corner, and prove that there also a large temple was situated. Other parts of the plateau show also

traces of street pavements, of wells or small tanks, and heaps of smaller unhewn stones which appear to have belonged to dwelling houses. On the north side there is a ruined causeway which leads through the lake to *Andarkūt*. It is now composed of large loose stones and boulders, between which the water runs. Probably it was originally bridged. I spent the whole of the afternoon of the 28th and the morning of the 29th in looking over the ruins for inscriptions. The search was, unfortunately, fruitless, and two attempts at excavations were attended with scanty results. The first attempt I made with a small temple close to the north east boundary of the plateau. I had the whole *cella* cleared out, but found nothing but the chunam pavement. The second attempt was made near the large heap of stones in the western corner of the plateau, where the top of a sculptured stone was visible. This stone, which at first looked like a slab, turned out when laid free to be a large block five feet long, of the same height, and four feet broad. The figures on the upper side represent a male and two females,—probably Vishnu and his two wives, Sri and Sarasvati. Their faces have been carefully destroyed. There is also on the left side, a figure of a four armed Vishnu bearing the *gada* or club. The other four sides of the stone are blank. From the position of the sculptured sides I conclude that it occupied one of the corners of the temple. The character of the sculptures makes it certain that the temple to which it belonged was dedicated to Vishnu. This point is of some importance, as it might be expected that a town specially dedicated to Vishnu should contain Vaishnav temples.

To conclude this account of Jayapida's Dvaravati, a translation of the passage of the *Rājataranginī* (IV 505 10) which refers to it and to Jayapura may here find its place —

(505) "The king (Jayapida) having rewarded his ambassador with money, and having filled a deep lake with the assistance of the Rakshasas, built a fort called *Jayapura*, which (in beauty) resembled Svarga

(506) "That virtuous (prince) set up three images of Buddha, founded a monastery of large size, and built in the town a (temple of) Jayadevi

(507) "In his town (Jayapura), four armed Kesava, who reclines on the serpent Sesha, forsooth, is present, abandoning his place in Vishnu's world

(508) "Some relate that after having made the Rakshasas execute some other work he caused to be covered the water (of the lake) by mere workmen

(509) "For being ordered in a dream by the foe of Kamsa, "Make me in the water a *Dvāravatī*," he executed a work of that description.

(510) "For in this way the people now even call the site of *Dvāravatī* the exterior fort (*bāhyam lottam*), and *Jayapura* the interior (*abhyantaram*) *

Everybody who compares Kālhana's words with the above account will see at once that *Balurkūt* is the modern representative of *Kālhana's Sanskrit form bāhya kotta*, and consequently of *Dvāravatī*, while *Āndarkūt* is his *abhyantara kotta* or *Jayapura* proper.

From *Balurkūt* I returned to *Śrinagar* on September 30. The next twenty days were spent in the preparation of notes on the first books of the *Rājataranginī*,—the collation had been completed during my trip to *Baramula*,—in conferences with the Pandits and with persons who brought books for sale, and in studying the *Kashmiri* language. I had, moreover, to arrange the books purchased, and to examine the new copies made for me. I also visited several Pandits who were ready to show me their treasures in MSS., and some of the historical sites in the neighbourhood of the city. Among the latter I may mention *Jyethur*, *Gopkīr*, on the *Dāl* lake, *Hāravan* and *Suresvari Artha*, north of the *Dāl*, the temple on the *Takht*, and the ruins of *Pravarasena's* temples in the city. *Śrinagar* shows, besides the remnants of temples which have been already described by former travellers, several names which prove its identity with *Pravarapura*. Up to the present day the part of the town which lies on the northern bank of the *Vitasta* between the first and the third bridges is called *Bṛōrmar*, and its western extremity on the same bank the *Dadumar* †. The Pandits identify these names with the ancient appellations *Bhāttarakamatha* ‡ and *Dādīmatha*. In doing this they are probably right. For the representative of the Sanskrit *matha* 'monastery,' is in *Kashmiri* use, and the changes which the proper names show are in accordance with *Kashmiri* phonetics.

It is not in the least probable that the present buildings go back to the times of *Didda* and earlier rulers. But there stands no doubt on the sites of the ancient establishments. The third name is that

* Instead of *bāhyam kōtta* the *Tanzer* reads *lōtta* and the *Calcutta* edition *lōtta*. The *lōtta* also makes sense. The *Calcutta* MSS. all read *lōtta*. This is one of the many instances where the *Calcutta* MSS. have obscured the sense of the original.

† The latter is marked on the *Tanzer* map.

‡ *Kālhana* I. p. LVI 260. *Bhāttarakamatha*, p. XIII 11.

of the hill, the Hariparvat, which lies in the town, and has been mentioned by Hiwen Thsang, Bilhana and others as one of its prominent features. The name, as at present pronounced, means 'the hill of Hari or Vishnu.' My Pandit friends suggested that its real name was Hōr parvat, 'the hill of Hōr or Śrīka,' the goddess who was worshipped in the village near which Pravarasena found his sacrificial thread. In favour of this view it may be urged that *hōr* is the correct Kasmīrī form for *sārkhā*, and that the *Maina*, which in Sanskrit is also called *sārikā* bears in Kasmīr the name *hōr* to the present day. Further, the hill itself is called Śrīkāparvata in the old chronicles*. Another name of the same mountain is Pradyumnapīṭha, 'the seat of Pradyumna,' which occurs in Kallhana's *Rājataranginī* VII 1624,† and Bilhana's *Vikr* XVIII 15. This and the preceding identifications are given also in Pindit Sahebrūn's *Tīrthasaṃgraha*.

Regarding the Takht and its temples my information does not quite agree with General Cunningham's‡. Some Pandits, certainly, ascribed the buildings to Sandhimatī, who after his resurrection bore the name Āryarāja, and explained the Musalman Suleimān as a corruption of Sandhimān. But in no case have I heard the restored temple attributed to Jaloka. Other Pandits, among them Govind Kōl, the son of Bal Kōl, reject the tradition about Sandhimatī; Sandhimatī as altogether spurious. They believe the hill to be identical with the Gopidri mentioned by Kallhana (*Rajāt* I 343) and ascribe the temples to king Gopīditya. As a proof for this assertion they point to the two sites called Gopkār and Jyethūr, to the north of the Takht. The former in their opinion represents the old name Gopakadri and the latter is considered a corruption of Jyeshthīsvara, the form of Śiva to which Gopīditya's temple was dedicated. The ruins both at Gopkār and Jyethūr seemed to me to belong to the Musalman period. Nor can I see how the names which belong to localities not on the Takht but at some distance from it, prove anything for the ancient name of the hill. It seems to me that in neither story have we to deal with a genuine tradition, but with the speculations of the learned and that the real name of the Takht as well as the name of the builder of its temples, have still to be discovered.

On the 20th of October the arrangements for my departure were completed. Three hundred MSS. had been packed secure in six

* Compare e.g. *Pratyakṣa* I 111 and 112.

† Mr. Drayner's error 'y' makes it a river.

‡ *The Geog.* p. 25.

tin-lined boxes, a general list had been prepared, and the accounts with the writers and sellers of MSS. had been settled. As I had to visit *Jamu*, I had asked for and obtained permission to use the *Mahârîja's* private road over the *Banihâl*. The adoption of this road out of *Kaśmîr* afforded me an opportunity of seeing the eastern portion of the Valley, which I had not yet visited. I started on the 20th with three boats, accompanied by my assistant *Chandrām Pandit*, who was desirous to accompany me as far as possible. I also took with me a *Kaśmîrî* singer who knew some of the old songs in which I was interested, and a *Mahommedan Munshi* who had studied *Kaśmîrî* in a scholarly manner for the last ten years, and had assisted the late *Dr. Tilmslie* in the compilation of his vocabulary. He had agreed to accompany me to *Bombay*, and to assist me in my *Kaśmîrî* studies. My halting-places were the usual ones—*Pāmpur*, *Avantipur*, *Bijbrôr*, *Islāmâbâd* or *Anantanâga*, and *Vîrnâg*, where the ruins of the old temples and the historical sites were duly inspected, as well as those in the neighbourhood of *Islāmâbâd*, *Matan*, and *Achibal*. All these places have been sufficiently described by *General Cunningham* and *Mr. Cowie*.

I have only to mention one site which has escaped them, as well as all other *Kaśmîr* travellers. This is the mound of *Châkhadhara* or *Chakradhara*, about a mile west from *Bijbrôr*, the ancient *Vijayêśvara*. The mound belongs to those *lâravas* or alluvial plateaus which skirt the whole course of the *Vitastâ* east of *Śrînagar*. It is utterly destitute of vestiges of ruins. Nevertheless it once bore a town and an important fortress. The *Chakradhara* is met with very frequently in *Kalhana's* work *. *Mr. Troyer*, as usually in the case of places, makes a bad mistake, and takes the name of the site for the well-known epithet of *Vishnu*, from which it derived its name. The *Kaśmîrîan Pandits*, and even the boatmen, are well acquainted with the place, and know that it was once inhabited. If this were not enough, its identity with the old *Chakradhara* would be proved by the great number of ancient *Kaśmîrian*, *Scythian*, and *Kabulî* coins which are every year disinterred on the mound. I myself bought at *Bijbrôr* more than fifty copper coins, which all came from *Châkhadhara*. I was also told that formerly more, and especially more valuable silver and gold coins, used to be found there.

I recommend the place to the attention of archaeologists and numismatists.

I reached *Vîrnâg* on the 25th, and left *Kaśmîr* on the next day.

B—THE KĀSMĪRIAN BRAHMAN.

I now break off the account of my operations in order to give a short account of the Kāśmīr Brahman and of their libraries, which has been intentionally left out above, because a collection of all the notes, gathered in various places and from various persons, finds its place here more appropriately as an introduction to the account of the MSS purchased.

The Brahman or Pandit, as they are usually called, are the only natives of Kāśmīr who have preserved their ancient faith, while all the other castes have embraced Mahomedanism. Their number, probably, does not exceed 40,000 to 50,000. Babu Nilambar Mukarji told me that a late census of the town of Śrīnagar had shown 24,000 for the city, and that the remainder of the country probably did not hold more than the same number. The capital is their chief seat. Smaller colonies are, however, found in the larger towns, *e.g.* Islīmābād, Anantnāg, Bījbrōr, Vantipur, Pāmpur, Sopur, Bīramūla, as well as in many villages, such as Khunmoh, Yechgīm, etc., and at all the numerous places of pilgrimage. Unlike the Brahman of other parts of India, they form one single community. While in Mahārāshtra we have Deśasthas, Konkanasthas, Karahātas, and Karnātakas, and while Gujarāt holds more than seventy distinct Brahminical tribes, all Kāśmīrian Pandits call themselves simply *Kāśmīrikas*, and consider themselves to be a branch of the *Sāratvatas*. This is so much more remarkable as originally they came from different parts of India. The *Rājataranginī** mentions several immigrations of Brahman from Gandhara habūlstān, from Kīnoĵ, and even from the Telingana country, while from other sources we learn that Gaudā† and other parts of India contributed settlers. The remembrance of this separate origin survives to the present day. One Pandit informed me that he possessed proofs of his ancestors having come from *Gauda*, and others mentioned that the original Kāśmīrians were distinguished from the immigrants by the performance of certain ceremonies on the occasion of the *Mahimisa* i.e. the month in which no full moon occurs. But in spite of this difference in origin all Pandits form one community, and are willing to eat with one another (*annayarahāra*) and to teach one another (*vidyāyarahāra*, *vidyāsan landha*). The third mark of perfect equality, the connubium (*yonī*

* *Pāṇini*, I 116, 30th, 343.

† Compare, *e.g.* the case of Abhinanda the Gauda—*Ind. Ant.* II 100.

sambandha / *anyāryarahāra*) does not exist among all of them. In this respect they are divided into two halves, the aristocracy and the common herd. To the former belongs, firstly, a small number of particularly respected families,—thirty or forty according to my informants,—who have kept up, and still keep up, the study of Sanskrit, and live on Ināms, allowances from the Maharaja, and on fees which they receive for officiating as *āchāryas*, or superintendents of ceremonies before the domestic fire, and of *śrāddhas*, or sacrifices to the manes, and of the Śiva worship. The other members of the aristocracy are the officials and the great traders who have left off the study of Sanskrit and taken to Persian. The plebs consist of the so-called *Bāch Bhattas*, said to number 1,200 families, who gain their livelihood as performers of the manual work at the various ceremonies and as copyists, and by the priests at the *tirthas* or places of pilgrimage. The latter are, however, considered to rank a long way below the *Bāch Bhattas*. When I first inquired into the relations between these several sections of the Kashmirian Brahmans, I was told that the Sanskrit studying and the Persian studying Pandits did not intermarry. Later my informants recollected cases of marriages between children of officials and of the men of the Śīstras, and they modified their statement accordingly. At the same time they denied most emphatically any connection by marriage between the *Bāch Bhattas* and the *Tīrthavāsīs* on the one side, and themselves and the official and trading Brahmans on the other. One Pandit even went so far as to say that they would die rather than give a child to such a person. Similar divisions as regards marriage exist in many Brahminical communities in India. They are frequently divided into *Gṛhasthas*, 'householders,' i.e. Ināmdārs, officials, money-lenders, and traders, and *Bhattas* or *Bhikṣuśūlas*, persons who officiate for money as priests, reciters of the Purāṇas, etc. I may quote the *Nāgara* Brahmans, the most important section in Gujurāt, as an instance to the point for which I can vouch from personal knowledge.

The unity of the Kashmirian Brahmans comes out very strong in their Vedic learning and in their *āchāra*, or rules of conduct. If asked about their Veda, the usual answer is that they are *Chaturvedīs*, students of the four Vedas and adhere to no particular *Śākhā* or redaction. Many of them are also able to recite small portions of all the four sacred works. Their *grihya* ceremonies are performed according to the *sūtra* or aphorisms at the *Chārāyanīyī Kāthaka* school, which are attributed to the *Rishi* Laugikṣhu. These alone are recognized as the true norm and the source of the *āchāra* and no other *sūtra* on the

subject is used or even known in Kasmir. This latter circumstance induces me to conjecture that the real *Sálhá* of the Kasmirians is the Káthaka. For though a Brahman is entitled to study all the four Vedas, and gains great merit by doing it, and though *Dwivedis* *Trivedis*, and *Chaturvedis*—students of two, three, or four Vedas—were in former times numerous, and are still met with occasionally, still there is a special injunction of the *Smṛiti* which commands that every Brahman is to perform the *grihya*, or domestic rites, only according to the particular redaction of the Veda which is hereditary in his family, and which he has received from his teacher. The Kasmirian Brahman may, therefore, in olden times, have studied all the four *Smṛitis* and nevertheless be members of the Káthaka school. Several Pandits to whom I communicated my view approved of it.

The *āchāra* of the Kasmirians agrees in most respects with that of the Indian Brahman, but shows also some very remarkable peculiarities. The daily rites of worship, such as the *smṛdhā*, the morning and evening prayers, as well as rites for particular occasions the *saṁskāras* or sacraments, are performed more or less scrupulously. The true Pandits carefully keep to the prescribed times and seasons, while the official and trading classes are more lax. With the latter it is not uncommon to delay the performance of the *saṁskāras*, and to get over all of them just before marriage, on which occasion the *prāyaschittas*, or penances for the delay, are likewise duly observed. Similar methods of accommodation prevail also in India proper. It is the boast of the Kasmirians that the *śrāddhas*, the oblations to the *manes*, are performed in their country more carefully than anywhere else, and they state that all the many varieties of these sacrifices which the *Smṛitis* mention are offered in their country. Both the Pandits and the *Bich Bhattas* state also that the *śrāddhas* are one of the chief sources of income for them. The Pandits and *Bich Bhattas* also carefully observe the *vratas*, fasts and other usages, enjoined for particular days. At least my acquaintances were all in a deplorable state of weakness on the *ekādasi* the eleventh of each lunar month. But I am unable to say if the secular portion of the Brahman community follows the rules of the *Śastras* with equal strictness. The performance of the *prāyaschittas* or penances for breaches of the commandments of the *Smṛiti*, is looked after by the Government. The Mahārāja himself, who is a sincere and zealous adherent of the faith of his forefathers, sees that Brahminical offenders expiate their sins in the manner prescribed by the *Śastras*. The exact nature of and amount of the penances is settled by five *Dharmādhis*.

Īśīs, who belong to the most respected families among the Sanskrit-learning Pandits. The office is hereditary in these families. *Rahasyapāyascittas*, or secret penances for offences not publicly known, which are either self-imposed or imposed by heads of families, occur also. While these practices agree with the customs of the Indian Brahmans, and are in accordance with the precepts of the *Smṛitis*, there are also some peculiarities which distinguish the Kāśmīrians from their Indian brethren. The first point of difference is their dress. Contrary to the custom prevailing in India, the chief garment of the Kāśmīrian Pandits is a large woollen mantle of grey colour. In the case of poor men this is the only garment besides the *langoff*. Well to do people wear in summer cotton, in winter woollen under clothing, resembling our shirts. It is said that the mantle is a development of, or rather refinement on, the ancient *kambala* or woollen plaid, which the *Smṛitis* allow, and that in former times a simple blanket with a hole to put the head through, which used to be burnt in with a hot stone, used to do duty for the mantle. Some Pandits asserted that king Harshadeva A.D. 1069-1101, whom the *Rājataranginī* too mentions as a reformer of dress, introduced the present fashions. Another custom peculiar to the Kāśmīrians is the wearing of the *mekhalā*, or Brahmīnical girdle, with which the young Brahmans are invested at the *upanayana*, their reception into the community. In India proper I have never heard of any Brahmīnical tribe that observes this ancient custom. The *jeñk*, or sacrificial string, has entirely usurped the place of the *mekhalā*. In many districts it is customary to call *upanayana* the *jeñk* ceremony, and where the children, on being formally received into the Brahmīnical community, are still invested with the girdle of *kusa* grass, it is laid aside immediately after the performance of the ceremony. In *Kāśmīr*, on the other hand, Brahmans wear both the *mekhalā* and the *jeñk*, the former round the waist, and the latter over the left shoulder. The Kāśmīrian turban consists of white cotton cloth, and is narrow and flat, somewhat like that of the Surat Nāgar Brahmans. The shoes of the richer ones are of leather and sometimes embroidered with silk; those of the poorer class are made of grass, just as those which all the hillmen wear. None of the Pandits whose acquaintance I made wore any earrings. But I must confess that I forgot to ask if instances of this general Indian custom were met with. I cannot conclude this notice of the dress of the Pandits without a remark on the *toilette* of the Brahmans, or Pandits as they are usually called. They too wear grey mantles like the male members of the commoner cast.

the monotony of the colour is relieved by large cuffs, which are sometimes pink and sometimes white, and not unfrequently by a sash round the waist. The head is covered by a white veil, which hangs down over the back and shoulders, but leaves the face free. The hair is divided, as in the case of all Kāśmīrian women, into numerous small braids, the most remarkable ornaments are enormous pendants hanging down below the ears, attached not to the ear, but to a string which passes over the head. The women of the poorer class, the only ones who are visible to strangers, go barefoot.

Another peculiarity in the *āchāra* of the Pandits is the universal consumption of meat. All eat mutton, goat's flesh, and fish. But they obey the usual restrictions of the Sastris as to beef, pork, and the meat of other forbidden animals. They usually declare that the custom of eating meat is based on a *desaguna*, 'a virtue of the country,' and that they leave it off as soon as they descend into the plains. They also fully acknowledge the duty of *ahimsā*, of preserving life, and themselves are by no means willing to kill anything. If told that their acts are not consistent with their professions, they answer that their abstaining from meat would not prevent the slaughter of animals, as the Mahomedans of the country would still require meat. There can be little doubt that the practice of eating meat has come down to the Kāśmīrians from the most ancient times. It prevails to a much greater extent in Northern and Central India than is generally known. In the Panjāb, the N. W. Provinces, Rajputana, and in parts of Bengal all Śaiva Brahmans eat meat, and frequently drink spirituous liquor, while the Vaiṣṇavas are strict abstainers. My Kāśmīrian acquaintances most solemnly denied that they took wine or other liquor. But I have my doubts on the subject. At all events the *Nalapatapurāṇa*, which prescribes the drinking of new wine on the day when the first snow falls, and the Śaiva *Āgamas*, which frequently mention the *surā-pāna*, show that formerly the custom did exist. A natural consequence of the practice of eating meat is that at the *vārāhika śrāddha*, the anniversary funeral sacrifice, the *pindas* offered consist of meat.

As regards their *bhakti*, or worship, nearly all Kāśmīrians are Śaivas. A few families only are Śaktas and adherents of the left hand or evil path, *śiśupānthas*. There are also a small number of Vaiṣṇavas, descendants, I was told, of people who were converted in the Panjāb. In ancient times, too, the prevalent faith in Kāśmīr was Śaivism, but Buddhās and Bhīṣmarata Vaiṣṇavas too flourished.

Kāśmīrian Śaivism did not, and does not, content itself simply with

kāris, who belong to the most respected families among the Sanskrit-learning Pandits. The office is hereditary in these families. *Raha-vyaprátyaschittas*, or secret penances for offences not publicly known, which are either self-imposed or imposed by heads of families, occur also. While these practices agree with the customs of the Indian Brahmans, and are in accordance with the precepts of the *Smritis*, there are also some peculiarities which distinguish the Kāśmīrians from their Indian brethren. The first point of difference is their dress. Contrary to the custom prevailing in India, the chief garment of the Kāśmīrian Pandits is a large woollen mantle of grey colour. In the case of poor men this is the only garment besides the *langotī*. Well to do people wear in summer cotton, in winter woollen under clothing, resembling our shirts. It is said that the mantle is a development of, or rather refinement on, the ancient *kambala* or woollen plaid, which the *Smritis* allow, and that in former times a simple blanket with a hole to put the head through, which used to be burnt in with a hot stone, used to do duty for the mantle. Some Pandits asserted that King Harshadeva, A D 1089-1101, whom the *Rājataranginī* too mentions as a reformer of dress, introduced the present fashions. Another custom peculiar to the Kāśmīrians is the wearing of the *mekhalā*, or Brahminical girdle, with which the young Brahmans are invested at the *upanayana*, their reception into the community. In India proper I have never heard of any Brahminical tribe that observes this ancient custom. The *jeesh* or sacrificial string, has entirely usurped the place of the *mekhalā*. In many districts it is customary to call *upanayana* the *jeeti* ceremony, and where the children, on being formally received into the Brahminical community, are still invested with the girdle of *kusa* grass, it is laid aside immediately after the performance of the ceremony. In Kāśmīr, on the other hand, Brahmans wear both the *mekhalā* and the *jeeti*, the former round the waist, and the latter over the left shoulder. The Kāśmīrian turban consists of white cotton cloth, and is narrow and flat, somewhat like that of the Surat Nāgar Brahmans. The shoes of the richer ones are of leather and sometimes embroidered with silk, those of the poorer class are made of grass, just as those which all the hillmen wear. None of the Pandits whose acquaintance I made wore any earrings. But I must confess that I forgot to ask if instances of this general Indian custom were met with. I cannot contribute the notice of the dress of the Pandits without a remark on the toilette of the Brahmans, or Patishins as they are usually called. They too wear grey nankees like the male members of the *ajwans* but

the monotony of the colour is relieved by large cuffs, which are sometimes pink and sometimes white, and not unfrequently by a sash round the waist. The head is covered by a white veil, which hangs down over the back and shoulders, but leaves the face free. The hair is divided, as in the case of all Kashmirian women, into numerous small braids, the most remarkable ornaments are enormous pendants hanging down below the ears, attached not to the ear, but to a string which passes over the head. The women of the poorer class, the only ones who are visible to strangers, go barefoot.

Another peculiarity in the *āchāra* of the Pandits is the universal consumption of meat. All eat mutton, goat's flesh, and fish. But they obey the usual restrictions of the Śāstris as to beef, pork, and the meat of other forbidden animals. They usually declare that the custom of eating meat is based on a *deśaguna*, 'a virtue of the country,' and that they leave it off as soon as they descend into the plains. They also fully acknowledge the duty of *ahimsā*, of preserving life, and themselves are by no means willing to kill anything. If told that their acts are not consistent with their professions, they answer that their abstaining from meat would not prevent the slaughter of animals, as the Mahomedans of the country would still require meat. There can be little doubt that the practice of eating meat has come down to the Kashmirians from the most ancient times. It prevails to a much greater extent in Northern and Central India than is generally known. In the Panjāb, the N. W. Provinces, Rajputana, and in parts of Bengal all Śaiva Brahmins eat meat, and frequently drink spirituous liquor, while the Vaiṣṇavas are strict abstainers. My Kashmirian acquaintances most solemnly denied that they took wine or other liquor. But I have my doubts on the subject. At all events the *Nalawatapurāṇa*, which prescribes the drinking of new wine on the day when the first snow falls, and the Śaiva *śaṅkaras* which frequently mention the *surūpīna*, show that formerly the custom did exist. A natural consequence of the practice of eating meat is that at their *īrāḍā* or *śrāddha* the annual funeral sacrifice, the *pitṛas* offered consist of meat.

As regards their *śaktis* or worship, nearly all Kashmirians are Śaivas. A few families only are Śaktas and adherents of the left hand or evil path, *śūlapāthas*. There are also a small number of Vaiṣṇavas, descendants, I was told, of people who were converted in the Panjāb. In ancient times too the prevalent faith in Kashmir was Saivism, but Baudhāya and Bhāṅgavata Vaiṣṇavas too flourished.

Kāśmīran Śaivism did not, and does not, content itself merely with

the worship of Śiva emblems, as is the case among the Smārta Brahmins in Mahārāshtra and Gujarat. It is a real separate religion, with peculiar ceremonies and sacrifices and transcendental doctrines. There exists, for those who are willing to enter it, a regular order for which a special initiation, both by a *mantra* and a *dikṣhā* consisting of complicated ceremonies, is required. The *mantra* is frequently given first, and the *dikṣhā* years afterwards. The rites to be performed at the latter are very numerous, and are described in the *Kalādikṣhās* of the Government collection. They are Tantric imitations of the Vedic rites. The *gurus* are those Sanskrit speaking Pandits who have been initiated. Śivas appear to modify their Vedic daily and occasional rites by adding new Tantric ones, for which the *Kṛyākānda* or *Somasambhū* is the guiding authority. My acquaintances were either unable or unwilling to tell me the purpose of their Śaiva mysteries. They said that they did not consider them to be a special road to heaven or to final liberation, nor particularly to add to their sanctity. But they thought that it was better to be initiated, as it had been the custom of the country from time immemorial.

In former times both the Kasmirian Śiktas and the Śaivas were famous for their proficiency in the black art. The *Rājataranginī* mentions this point more than once, and states that several kings, e. g. *Chandrāpīda*, were killed by means of sorcery (*abhichāra*). Now it is said that only few *Ābhichārilas* exist, and that these carefully hide their art, as the Mahārāja is much opposed to them and punishes them. From a story told to me it would seem that some of the rites which the Kasmirian sorcerers used to practise closely resemble those formerly known in Europe. A Pandit stated that he had once found amongst some old lumber a small wooden statue, through the neck of which a pin had been driven. On showing it to the elders of his family and inquiring about its purpose, he had been informed that it had been made by a sorcerer and was the representation of some enemy, who had been killed with its aid. The pin driven into the neck under the recitation of the proper *mantras* had caused headaches, and a speedy death by apoplexy. I suppose nobody will read this story without being reminded of the *Leech of Folkestone* in the Ingoldsby Legends, where the sorcerer and the wicked wife try to destroy Thomas Marsh by exactly the same means. It may be that witchcraft is now not much practised in Kasmir, but the belief in its efficacy, in *yoginis* who celebrate their soul rites on the desert mountain sides, and in *Bhūts* is perhaps stronger and more universal.

in Kāśmīr than in India proper. The Kāśmīrian Pandits gave me the impression that they were a *gens religiosissima*.

Sanskrit learning is in Kāśmīr not as flourishing as during the times of the native kings, when, as Bilhana boasts, the women even spoke both Sanskrit and Prākṛit. But still there are some remnants of the former glories, which have survived the long period of Mahomedan oppression. I have already mentioned that the Sanskrit classes of the Mahārāja's Mudrissa, in which poetry, poetics, grammar, and philosophy are taught, are in very fair condition. Among the older men I met about a score who could talk Sanskrit fluently, if not grammatically, and who all were able to compose a few ślokaś, which they presented at the first meeting. I cannot say that the quality of the Sanskrit spoken or written was in general good. The niceties of Sanskrit grammar, such as the distinctions between the Parasmaipadī and Ātmanepadī verbs, between the *set* and *ant* roots, seldom received due attention. A great confusion between the masculine and neuter genders was also observable. Mistakes of the latter kind are owing to the influence of the Kāśmīrī language, which, like Sindhi, has only one form for the masculine and neuter. The influence of the country dialect has affected the pronunciation also in a very high degree, so much so that during the first days I found great difficulty in making out what my visitors said. On the first day when examining the Mudrissa, I found it even impossible to follow the recitation of the Kāvyaś without a book in my hand. After a few weeks' practice the ear became more accustomed to the strange sounds. The chief peculiarities of the Kāśmīrian pronunciation are—

- 1 Medial and initial *ā* is pronounced like English *a* in *call*, *fall*, etc.
- 2 Medial and initial *i* becomes *ē* or *ye*.
- 3 Final *i* and *ī* are pronounced like German *u*.
- 4 Initial *u* always becomes *ō*, the *o* being sounded like English *o* in *God*.
- 5 Medial *u* is sometimes sounded like *ō*, e.g. in *kulyā*.
- 6 Initial *ū* becomes mostly *ī*.
- 7 The vowel *ṛ* usually sounds like *ṛē*, but *ru* also occurs, e.g. *krēśna* and *krusna*.
- 8 *E* is invariably pronounced like *e* or *ē* or *ā* or *ō*.
- 9 *O* before nasals and liquids is pronounced *ō*, and with difficulty distinguished from *u*.
- 10 Instead of the aspirates the corresponding unaspirated letters are usually pronounced.

- 11 The group *ksha* becomes invariably *khye*, e g *kshamyatam*, *kyemyatām*
- 12 *Sha* is never used, its usual substitute *sa* is sometimes interchanged with *sa*.
- 13 *Visarga* is sounded very soft, so as to be almost inaudible

If to these peculiarities the common Indian threefold pronunciation of *a* as *a*, *ō*, and *ō*, as well as the indistinctness of all vowels in *these*, are added, it may be easily imagined how difficult it is for a stranger to understand a Kāśmīrian, especially when the speaker becomes excited and, in consequence, careless in his pronunciation

I considered myself very fortunate that my ear accustomed itself to the new sounds in the course of a fortnight Babu Nilambar Mukarji, who is an excellent Sanskrit scholar, and, for a Bengali, pronounces Sanskrit with remarkable purity, told me that he, though a resident in Kāśmīr for many years, was frequently unable to make out what the Pandits said. The Pandits themselves seemed to have no difficulty in understanding me or the Babu, and they freely acknowledged that their Sanskrit pronunciation was bad, and corrupted by their vernacular. A knowledge of these Kāśmīrian peculiarities is of the greatest importance for students who use MSS from Kāśmīr, as they explain a great number of mistakes. Thus *o* occurs frequently for *u*, *e* for *i*, *da* for *dha*, *ba* for *bha*, *ga* for *gha*, and *lāhya* or *lhya* for *lsha*. These peculiarities must also be kept in mind in reading Kāśmīrian transcriptions of foreign names. Thus *Mera*, which so frequently occurs in the *Rājataranginī* of Jonaraja and Dvīyāra, must always be pronounced *Mira*, as its identity with the Persian *Mir* requires.

As regards the present state of literary activity, I can say that I saw one really distinguished Pandit, who would be able to hold up his head anywhere,—Damodar, the son of Sihebrāra, the chief teacher in the Mahārāja's Mudraśāla. He possesses all the characteristics of a true Kāśmīrian scholar, great quickness and sharpness, a considerable fund of good natured humour and an inexhaustible flow of eloquence, combined with a thorough knowledge of Sanskrit poetry and poetics, and a very respectable knowledge of grammar, of *Nyāya* and of *Sāstra* philosophy. He explained to me several verses from Sanskrit poets which had baffled not only myself, but also some of the best Pandits of India. His own poetical compositions,—a continuation of the *Rājataranginī*, and a letter writer entitled *Pravāhalekhāh*, which he was good enough to read and to explain to me for hours—certainly surpass Śrīharsha and Bāṇa and can be only compared to Subandhu's *Lasatadatta*.

Pandit Damodar was, however, not the only man of a scholarly turn of mind. I have already mentioned his brother Dayārām as an authority on the ancient geography and history of the country. The same subject occupied Pandit Govind Kôl, the son of Bal Kôl, who showed me portions of a Hindi translation of *Rājataranginī*, which contained many new explanations of difficult passages. Thus he had succeeded in finding the true meaning of the obscure, and in our editions corrupt, verse III 10 —

Desyaikadesāllornūmnah prāptastasyāḥ piturguruh |

Śtūpā tadbhāṣhaya proḥ to lohstūpā stūpakāryakrit ||*

(10) "From a foreign country called *Loh*, i.e. *Leh*, arrived the spiritual guide of the father of that (queen of Megharāhina) who was called in the language of that (country) *Stun pā*, and who built the *stūpa* (called that of) *Loh stūpā*."

In this case Pandit Govind Kôl had very shrewdly guessed the identity of *Loh* and *Leh*, and had found by inquiries among his friends who were serving in *Leh* that *stūpā* was actually a Tibetan word. His proceeding showed that he was possessed of a truly scientific spirit of inquiry. Pandit Damodar Jotsi, too, whose name I have already mentioned, appeared to possess a respectable knowledge of his Śāstra, astronomy and astrology, and to be a man who was not contented with having learned his books, but desired to further improve himself, and especially to gain some knowledge of European astronomy. A great many Pandits give private instruction to small classes of pupils in Sanskrit grammar, in the Purānas Kavyas, Ālankāra, and Śaiva philosophy. Teaching, *adhyāpana* is one of the six kinds of occupation lawful for a Brahman and all over India the learned Brahmans practise it. Of course no fixed fees are taken for the instruction given, but presents are accepted and customary. The largest number of pupils I saw at Pandit Kesavrām's house, where about a dozen were present.

All the Sanskrit speaking Pandits as well as some of the traders and officials, possess larger or smaller libraries. The twenty two Pandits whose names are given below were stated to be the possessors of the most considerable collections —

P Divārām, residence Abākadal, Śrīnagar

P Kesavrām

Ibid

* *Lostūpā*?, Śāradā MSS, with the usual interchange of *o* and *u* and omission of the *ri* *ga* which in Sanskrit words is optional before *st* and *sta*.

P. Sûrajñik, residence	Abâkadal, Śrinagar.
P. Bidasîheb	Ibid
P. Râmakolsîheb	Ibid.
P. Matâbjû	Ibid
P. Sîhejkol	Ibid
P. Râjkâk	Ibid
P. Kaval Râmadân	Ibid
P. Chandrâm	Ibid.
P. Mahinundjiv	Ibid
P. Lâlpandit	Kanikadal
P. Kaval Riyadân	Mîlsâhebkâ mandir
P. Gopûl Kuklu	Bân mahal
P. Prâkâschand	Ganeśaghât
P. Janârdan	Ibid.
P. Prâkâsmekh	O
P. Mukunda Jotsî	O
P. Harîrâm Jotsî	O
P. Dayîrîm Jotsî	Suthupar
P. Tutârîm Jotsî	Renâvâdî
P. Balakâk	Sîphâkadal.

I have seen half a dozen of these libraries, and received lists of most of the remaining ones. They seemed to contain no works of importance besides those enumerated among the purchases in the Appendix. But I do not feel certain that the lists furnished to me are complete. It is a very common practice among Brahmins to leave out, when they are asked to show their treasures, all works which they consider particularly important, and to reveal their existence only after a prolonged acquaintance with the inquirer. It must be further kept in mind that the list of possessors of libraries given above includes the names of the best known Sanskrit scholars only. A great many books are in the hands of people entirely unacquainted with Sanskrit, and some of the best pieces in the Government collection, e.g. the MS. of the *Rigveda*, come from such sources. The learned Pandits are just as ignorant about the contents of such libraries as I am, and it costs them no small trouble to extract MSS. from what they facetiously call the *garias*, or 'the sinks.' I should, therefore, not be in the least astonished if, in future, important finds of ancient books were made. A few libraries, though apparently not of large extent, exist at Sopur, Islîmîbâd Anantnâg, and Bîramûla. Specimens from them I saw at Bîramûla and Islîmîbâd, which, however, did not tempt me to make purchases.

The contents of the libraries, the MSS, may be divided into four classes —1, the Bhûrja MSS, 2, the paper Śîradâ MSS, 3, the paper Devanîgarî MSS copied in Kasmîr, and 4, the paper Devanîgarî MSS. imported from India proper

The Bhûrja MSS are written on specially prepared thin sheets of the inner bark of the Himalayan birch (*Betula Bhojpatra*), and invariably in Śîradâ characters. The lines run always parallel to the narrow side of the leaf, and the MSS present therefore the appearance of European books, not of Indian MSS which owe their form to an imitation of the Tîlapatras. The Himalaya seems to contain an inexhaustible supply of birch bark, which in Kasmîr and other hill countries is used both instead of paper by the shopkeepers in the bazars, and for lining the roofs of houses in order to make them watertight. It is also exported to India, where in many places it is likewise used for wrapping up parcels, and plays an important part in the manufacture of the flexible pipe-stems used by *kuḷā* smokers. To give an idea of the quantities which are brought into Śrînagar, I may mention that on one single day I counted fourteen large barges with birch bark on the river, and that I have never moved about without seeing some boats laden with it*. None of the boats carried, I should say, less than three or four tons' weight.

The use of birch bark for literary purposes is attested by the earliest classical Sanskrit writers. Kâlidâsa mentions it in his dramas and epics, Suśruta, Varîhamihira (circa 500-550 A.D.) know it likewise†. The *Petersburg Dictionary* refers also to a passage of the *Kûthâhâ*, the redaction of the *Tajurîd* formerly current in Kasmîr, where the word *Bhûrja* occurs, though it is not clear if it is mentioned there too as material for writing on. The Kasmîrian Pandits assert, and apparently with good reason, that in Kasmîr all books were written on *bhûrjapatras* from the earliest times until after the conquest of the Valley by Akbar, about 200 to 250 years ago. Akbar introduced the manufacture of paper, and thus created an industry for which Kasmîr is now famous in India. From that time the use of birch bark for the purpose of

* I mention this particularly because Dr. Burnell (*South Ind. Paleogr.* p. 10, thinks that the bark must have been scarce. Compare also Elmslie, *Kas. Rec.*, v. 667.

writing was discontinued, and the method of preparing it has been lost. It is at present impossible for the *Kashmirians* to produce new birch bark MSS, and for the collector of antiquities the existing birch-bark volumes have, therefore, a considerable value. The Pandits were very anxious that I should assist them to rediscover the secret of preparing birch bark for writing. But I declined to do so, as I feared that an extensive manufacture of spurious MSS would be the consequence. As matters now stand, there are no birch bark MSS much younger than two hundred years, and some are four and five hundred years old. The preparation of the ink which was used for Bhurja MSS is known. It was made by converting almonds into charcoal and boiling the coal thus obtained with *gomūtra* (*urina levis*) *. The ink thus obtained is not affected by damp or water, and as the birch bark likewise stands water well, it is possible to improve dirty old MSS by washing them, or by wetting at least particularly illegible portions. I have employed this method very frequently in order to make out doubtful passages. The Pandits regularly kept the MSS in water before selling them to me, in order to improve their appearance. I was also told of a MS which had been fished out of the Dal, the lake near the city, into which it had probably been thrown during one of the Musalman persecutions. It must have been lying in the water for many years. I heard also of a work which, after being considered to be lost, was recovered from a MS found by a Pandit in the ceiling of his house, to which it had been nailed in order to keep the rain out. The great enemy of birch bark is dry heat which causes it to crack, split and peel in all directions. The same result follows if the MSS are fingered frequently or kept carelessly, as most of the Pandits do. The usual way of preserving the MSS is to bind them in rough country leather and to place them on shelves upright, like our books. The friction of the leather invariably destroys the first and last leaves in a very short time, and hence many Sanskrit works from Kashmir have neither beginning nor end. Long exposure to damp heat, such as prevails during the monsoons of Western India, is also fatal to birch bark volumes as it produces *fungi*, the removal of which is very troublesome. Under these circumstances it is not astonishing to find that few Bhurja MSS are quite perfect. If no large portions have been lost, a few letters here and there are sure to be missing as

* My authority for this recipe is I. Dayāśis Jētal, who was also particularly anxious about the recovery of the method of preparing the birch bark for writing.

the surface has peeled off All Bhûrja MSS are written in the so-called Śīradā characters, an alphabet closely connected with that of the *Guptas* Dr Elmslie, in his *Kashmīrī Vocabulary*, p 119, tells a story, which I have not heard narrated, that the alphabet was introduced into Kāśmīr by one *Shūradah Nandan* (sic), a companion of a brother of Vikramāditya of Ujjain (Bhartṛihari ?), who is said to have emigrated to the Valley The story, as told by Elmslie, is not worth much But it seems to contain a dim reminiscence of the connection of Kāśmīr with Ujjain during the rule of the *Guptas* in the latter city, which is also preserved in the *Rājataranginī*, and of the connection of the Śīradā alphabet with that of the *Guptas* The name *Śāraddh-sharānī* means either 'letters sacred to Śāraddh, i e Sarasvatī, or it may be taken as 'the letters which are Sarasvatī,' i e '(visible) speech' Śāraddh is considered one of the tutelary deities of the country, which is frequently named after her *Śīradādēsa* or *Śāraddhāmandala* In India, too, writing in general is called *Sarasvatī* or *Sarasvatīmukha*, 'the face of the goddess of speech' Elmslie's *Śāraddhānandana*, 'the son of Sarasvatī,' is nothing but a modern euhemeristic invention The Śīradā characters now in use appear first on the coins of Avanti-varman (855-894 A D) The older coins of Toramāna and Pravarasena show pure Gupta characters They recur also in all Kāśmīr inscriptions which have been found, the oldest among which is probably the fragment of the time of *Diddā Rānī* (980-1004 A D) preserved in the Lahore Museum *

From these facts as well as from the use of the pure Gupta characters on the coins of Toramāna and Pravarasena, it might be inferred that the Śīradā alphabet dates from the end of the 8th or the beginning of the 9th century I am, however, not prepared to go so far For I think that strong arguments may be brought forward to show that during the last fifteen hundred years the characters used for MSS differed from those used in inscriptions and in coins, and that some of the former alphabets, e g the so-called Devanāgarī, are much older than is usually thought I feel, therefore, not certain that the Śīradā alphabet is not one of the ancient literary alphabets, dating perhaps from the times of the *Guptas* or earlier Characters very similar, though not absolutely identical with the Śīradā alphabet, are used in the hill districts of the Panjab They are called, as General

* The ticket attached to it states that it is in Kashmīr But that is a mistake. It is in Sanskrit, and deserves to be published

The Devanāgarī MSS written in Kashmir are all very modern. I was told that these characters had come into more general use during the last thirty years only, since the annexation of Kashmir to the Jamāl dominions. The difficulty which the Pandits have in reading printed Devanāgarī texts shows that even now the character is little used by them. All Devanāgarī MSS are written by professional scribes, the Bich Bhattas, and are, for this reason, even if they have been afterwards corrected by Pandits, less trustworthy than even Śāradā paper MSS. A good many mistakes always remain, especially such as are caused by difficult Śāradā compound letters, and the best plan for restoring corrupt passages is to try to find the Śāradā ligature which most closely resembles the corrupt Devanāgarī group.

As the Devanāgarī MSS are mostly prepared for the market, they are also not unfrequently 'cooked,' i.e. the lacunæ and defects in the original are filled in according to the fancy of the Pandit who corrects them. This most objectionable habit prevails in Kashmir to a very great extent, perhaps to a greater extent than in India proper though in India proper, too, the Pandit has little respect for the sacredness of the ancient texts. That sentiment is in Europe, too, of modern growth and not much older than the historico-critical school of philology which arose in the end of the last century. In no part of India have I, however, been told of the practice of restoring or 'cooking' Sanskrit books with so much simplicity as in Kashmir. I was asked by my friends if the new copies to be made for me were *tabe male complete* or not, and one Pandit confessed to me with contrition after I had convinced him of the badness of the system that formerly he himself had restored a large portion of the *Viṣṇu dharmottara*. The passage from the *Nalīmatapurāṇa* which I have printed at pp. lv-lx of Appendix II gives a specimen of such a restoration. In that case the Mahārāja of Kashmir was the innocent cause of the forgery. He ordered Pandit Śihebṛām to prepare a trustworthy copy of the *Nalāmata* for edition. As the Pandit found that all his MSS were defective in the beginning, and as he knew from the fragments as well as from the *Rājataranginī* what the lost portions did contain, he restored the whole work according to his best ability. If I had not come to Kashmir soon after his death it is not improbable that the genuine text would have disappeared altogether. For the Pandits thought, until I convinced them of the contrary, Śihebṛām's copy greatly superior to all others. From these facts it will appear that complete Kashmir MSS have to be used with great care especially if they are new and the older MSS

are mutilated. But I do not wish to proclaim *all* complete Kasmîrian MSS as untrustworthy, because in many cases complete copies have been procured by collating a number of MSS mutilated in different places, or such MSS as, having been treated with great care, remained complete. These disparaging remarks on the Kasmîrian Devanâgarî MSS make an explanation necessary why, though knowing their defects, I acquired such a great number as my list shows. My reasons were two. Firstly, in the beginning of my search I felt very uncertain whether I should be able to obtain many old MSS, and I took the more important works in such a form as I could get them most easily. Later I continued to buy, or cause to be prepared, Devanagari copies, because I thought that Indian and European scholars might wish to have copies in the better known Devanâgarî character, as well as in the more difficult Śaradâ.

C—AN ACCOUNT OF SOME KASMÎRIAN MSS PURCHASED

In turning now to give an account of some of the MSS contained in the collection made during my tour in Kasmîr, of the Kasmîr MSS which I bought at Dîlî, and of those forwarded to me by the Pandits after my return to Gujarât through Major Henderson,* I must premise that I do not pretend to give all that is valuable in them. I have had no time to read several millions of *ślo/as*, and to compare them with the versions known from Indian books. A thorough study of such a collection would take up the whole time of a student during several years, and I even doubt if any one man ever can sufficiently become master of all the various Śâstras represented in order to estimate the books at their proper value. All that I have done is to read a few of the most remarkable works and to look into most of the rest, and to set three Pandits—Mîrtanâth Śâstri, Narâyana Śâstri, and Vâmanâchârya Jhalakîkar—to work on what struck me as interesting. They have copied most of the extracts from the MSS which have been printed in Appendix II. They have made indexes and abstracts of other works which I have used in the sequel and they are also to a great extent the authors of the classified list. But I have always supervised their work, and in the footnotes to Appendix II I have tried to separate as much as possible the shares in the work belonging to each of them.

* I take this opportunity to thank Major Henderson publicly for the infinite trouble he has taken on behalf of the collection and I am sure all Sanskritists will be grateful to him when they learn that many important MSS, such as the *Chândrikâ* MSS of Mânâ and the *Śâkîntalâ* have reached the Government collection through his kind offices.

In the following pages my aim will be merely to show that the collection does give some results which are important for Sanskritists, and to publish what is most interesting. Appendix II is intended to furnish the proofs for my assertions. I can only undertake the responsibility for what I actually advance, but I do not pretend that what I advance is the sum total of the results which may be obtained from the MSS.

Among the collection of Vedic works, No. 5, the Bhûrja MS of the *Rigveda*, takes the first place. Though it is only a MS of the same redaction which is current in India proper, of the Śākalasakhi, the peculiarities which it shows in the manner of marking the accent and in spelling, as well as the character in which it is written, give it a considerable value. They show that it belongs to a section of Śākala Brahmans which differed in its tradition from their brethren in Hindustan. It is the representative of a new family of MSS. In the portions which I have compared with Prof. M. Muller's printed text, I have not found any readings which I should like to declare to be real *variae lectiones*. Most of the differences appear to be either simply clerical mistakes, or to have been caused by the Kashmirian pronunciation, according to which, *e* g, *ô* is pronounced as *u*, and *e* as *i*. But, quite irrespective of the question of various readings, there are in the *Rigveda* a number of passages which the collated Indian MSS leave doubtful, be it on account of the peculiarities of the Devanagari characters or for other reasons. It is for such cases that I hope the MS will prove particularly valuable, and I am glad to see from an article published by Professor Benfey in the *Goettinger Gelehrte Anzeigen* of December 6, 1876, that it has already done some good service. Since November the MS has been in the hands of Prof. M. Muller, who has already published a short notice of it in the *Academy*, and who, owing to his unrivalled acquaintance with the *Igveda* and Vedic MSS, will be best able to extract from it all that is valuable.

The peculiarity of the MS in marking the accents is that the Udatta and the Jatya Svarita alone are noted: the former by a vertical stroke \perp , the latter by a hook \hookrightarrow above the accentuated syllable. A similar method is mentioned by Dr. Burnell *Sc. Ind. Palaog*, p. 60. This proceeding is perfectly sufficient to indicate to those who are acquainted with the rules of the Pratisakhya's where the secondary accents stand. Its constant peculiarities in spelling are—

1. The absence of the letters *la* and *lha* for which the original *da* and *dha* appear.
2. The doubling of *ya* and *ra* after an *anusvāra*.

3 The change of an *anusvāra* to *anunāsika* before sibilants, *h* and *r*

4 The omission of the euphonic *t*, to be inserted between a final *n* and an initial *s*

The *Akṣaras*, or apocryphal hymns, fols 176b 188, which, contrary to the custom observed in the Indian MSS, have been collected into one body and arranged into five *Adhyāyas*, differ very considerably from the text given in Prof M Müller's quarto edition. The same remark applies to the *Upanishad* from the *Āranyaka*, which fills the last leaves of the volume. There is, firstly, one short *adhyāya* more than in Dr Rājendralal's edition of the *Āitareya Āranyaka*, and the various readings in the other two *adhyāyas* are very numerous. Nor do they quite agree with Śaṅkara's readings given in his commentary. In this piece, also, the MS retains its character as representative of a separate family. The date Bhā(ḍ)apada su(ḍ)ha tī(thi) 13 of (Ś)aptarshī) Samvat 50 corresponds to the year 75 of some century of the Christian era. From the appearance of the book, and from the fact of its being a birch bark volume, I think it certain that it is not younger than two hundred years.

After the *Rigvedasamhitā* follow next the pieces belonging to the *Chārāyamyā Kuthā* a *sākhā* of the Black Yajurveda, Nos 3, 10 14, and 21-22, which, as I have shown above, was, and is the redaction of the Veda current in Kasmir. No 3 the fragment of the *Kāthika*, the only known complete MS of which is preserved in Berlin, is a modern copy, made from a modern MS belonging to Pandit Dunodar Jotsī. The Pandit's MS shows traces of accents, and is in this respect superior to the Berlin MS. The system of accentuation seems to have been the complicated one used by the *Matrīyaṇīyas* and *Paippalīdas*. I regret extremely that the Pandit either could not or would not tell me where the original of his copy is to be found.

The *Kāthīkaśraṅgīyasūtra* is the second piece of the Aphorisms of the Kathaka school which has turned up. The other one, which has been long known is the *Dharmasūtra*, usually called the *Īśhnu-smṛiti* *. From the statement of the commentator of the *Gr̥thyaśraṅgīya* it appears that in his time the *Īśhnuśraṅgīya* i.e. the Aphorisms on the great sacrifices performed with more than one fire did exist, and that they filled no less than thirty nine *adhyāyas* †. The abolition of the great sacrifices in consequence of the conversion of the Kasmirians to Mahomedanism appears to have caused its loss. The *Kāthīka*

* This was first pointed out to me by a learned native Mr D'tar
† See App II p. 11

grihyasūtra does not materially differ in its contents from the numerous known treatises of this class. It contains the rules for the performance of the *samśāras* or sacraments which remove the stains of hereditary sin from the twice born, of some daily and occasional rites for householders, of the funeral oblations to the *manes*, and other miscellaneous prescriptions on the study of the Veda, on the duties of a *śnātaka* or student who has finished his sacred studies, on certain penances called *kriicchhāras*, 'difficult (performances),' etc.

The author of these Aphorisms is, according to the Kāsmīrian tradition, *Laugākṣhi*, a sage whose name is frequently met with in modern compilations on sacred law. Hitherto it was impossible to connect him with any particular Vedic school. The four MSS give, besides the text of the *Grihyasūtra*, the *mantras* and the commentary of *Devapāla*, the son of *Haripāla*. Nos. 11 and 13 agree closely with each other, and the same may be said of Nos. 12 and 14. The latter two apparently give the genuine work of *Devapāla*, while the former contain an enlarged version, interwoven with *prayogas*, or detailed descriptions of the ceremonies. I am unable to say who *Bhatta Devapāla* was, or when he lived. The Kāsmīrians maintain that he lived before the Musalman conquest.

Regarding *Laugākṣhi's Arśhādhyāya* (No. 3) and the *Pracārā dhyāya* (No. 22) I have only to remark that they are not very correct, just like most similar works consisting of strings of names. The *Chārāyanīgā śiśhā* has been described by Dr. Kielhorn, *Ind. Ant.* vol. V, p. 194. The remaining Vedic MSS from Kāsmīr hardly call for any remark. The *Upanishads* will probably be welcome to those who wish to study this branch of Vedic literature for critical purposes. The *Atharvavedasamhitā* has been described by Prof. Von Roth, who has now its original, an unfortunately mutilated old Bhūja volume, in his hands. This latter was bought by the Maharaja before my arrival in Kāsmīr, and presented to Sir W. Muir, who at my request, consented to forward it to the India Office. The *Chaturāsramya dharma*, attributed to Kanva, No. 20, appears to be a remnant of some larger work on *Dharma*. It is written in *sūtras*, and treats of the duties of the four orders. Kanva and Kānva are frequently quoted as authorities in modern compilations. The two *Richālas* are huge *prayogas* interspersed with *mantras*, the real handbooks of the Kāsmīrian Bhattas, used at present for the performance of ceremonies before the *grihya* fire.

In the next class, the *Purānas* and *Mātmyas* the *Valantata* one of

the sources from which *Kalhana** drew his information, deserves some notice. The work is by no means uncommon in Kashmir, and at least one copy has already been brought to Europe †. The MSS of the collection represent two redactions. The Śirīḍī copies Nos 65 68 give a shorter version and are full of lacunæ while No 64, a new copy, counts many more verses and is complete. The cause of this discrepancy is as I have already stated above, that the writer of the original of No 64 Pandit Sahebrām, some years ago received orders from the Mahārāja to prepare the text of the *Nilamata* for edition, and thought it his duty to fill up all the lacunæ, to expand obscure passages, and to remove, as far as possible, the ungrammatical forms which the *Nilamata* like other Puranas, shows in great number ‡. Sahebrām's revised edition has no value for a critical scholar. But it deserves always careful consideration as a commentary, because Pandit Sahebrām possessed a very intimate acquaintance with ancient Kashmirian history.

The *Nilamata* is supposed to have been narrated by *Vaisampāyana*, a pupil of *Pṛthvī*, to king *Janamejaya*. It opens with a question of the king inquiring why no ruler of Kashmir took part in the great war between the Kurus and Pandus. The sage's answer is for the greater part lost, but from the fragments remaining it is clear that it contained the account of the expedition of Gonanda I to Mathurā in aid of Jurasandha in which he was slain and of the attempt by his son Damodara to avenge his father's death when Krishna came to a *svayamvara* in the Gandhara country just as these events are told in the *Rīyataraṅginī* I 57 66. A few verses have been saved, which mention the *svayamvara* and the destruction of Damodara by Krishna, as well as the coronation of Damodara's pregnant queen and the birth of Gonanda II. They prove clearly that Pandit Sahebrām's restoration is correct in substance, and that *Kalhana* took over some portions of his narrative almost literally from the Purana. Janamejaya's next question is why Krishna considered Kashmir so important as to secure for it a king by the coronation of a woman. *Vaisampāyana* hereupon states that the country is an incarnation of Sati or Umā and describes its various excellencies, adding that it was formerly a lake called *Satisaras*. This statement gives an opportunity to introduce the story of the creation of Kashmir by Kaśyapa. *Vaisampāyana*, however does not narrate it directly, but gives a former conversation between *Gonanda* and *Bṛihadāśa* on the subject.

* *Pāṇini* I 14 † *Aufrecht, Orf. Catal.* p. 3483 ‡ See Appendix II p. IV

The account of the creation of Kāśmīr begins with the story from the *Mahābhārata* regarding the bet of *Kadrū* and *Finatā*, the fraudulent decision of which caused the enmity between the offspring of the former, the *Nāgas*, and the son of the latter, *Garuda*. It further relates how *Vāsuki*, the king of the *Nāgas*, being sorely pressed by *Garuda*, obtained, through the favour of *Vishnu*, for his people a safe residence in the *Satisaras*, and that he made *Nila* their king. Then follows the attempt made by *Samgraha*, a *Daitya*, to ravish *Indra's* wife *Sachi*, his punishment, and the birth from his seed of the demon *Jalodbhava*, who devastated the neighbouring countries, *Dārvāhisāra*, *Jahundara* (*Jalandhara*), *Gandhāra*, and the territories occupied by the *Śālas*, the *Khasas*, the *Tunganas*, and the *Māndaras*. After that the narrative turns to the main point, the destruction of *Jalodbhava* and the desiccation of the *Satisaras*, whereby *Kashmir* was produced. While *Jalodbhava* was committing his enormities, the *Purāna* says, *Kasyapa*, the father of the *Nāgas*, was engaged in a pilgrimage to all the *tīrthas* of the earth. His son *Nila* went in search of him, and met him at *Khanakhala*. He described to him the sanctity of the *tīrthas* in the north of India, and prevailed upon him to visit them. On this journey *Kasyapa* observed that the *Madra* country was entirely uninhabited, and asked *Nila* for the reason. *Nila* explained to him that it was *Jalodbhava*, the son of *Samgraha*, who had reduced the country to a wilderness. Hearing this, the sage promised to procure the punishment of the evil doer. As soon as he had finished his pilgrimage, he started with *Nila* for the seat of *Brahmā*, and implored his as well as *Vishnu's* and *Siva's* assistance against *Jalodbhava*. The gods granted his prayer. At *Brahmā's* command the whole multitude of the gods, with their attendants, even down to the lords of the oceans and the river goddesses, started for *Naubandhana tīrtha* on the lofty peaks above the *Komārag*. On the northern hill *Brahmā* took his seat, on the southern *Vishnu* and between them *Siva* established himself. The *Daitya*, who, owing to a boon granted by *Indra*, was invincible in his native element, refused to come forth from the lake. Then *Vishnu* advised *Siva* to drain the water off. Thereupon *Siva* struck the mountains with his trident, and made a path for the water. *Jalodbhava*, seeing the lake become dry, caused a great darkness. *Siva* dispelled it, taking the sun and the moon in his hands. Then *Vishnu* took another form and attacked the demon. The battle was long and fierce. Trees and hill tops were freely employed as weapons by either combatant. At last *Vishnu* severed *Jalodbhava's* head with his war disc.

After Kāśmīr had been thus produced, Kāśyapa settled it. The gods received their places as well as the Nāgas, and the goddesses occupied it in the shape of rivers. But when the saint wished to introduce men, the Nāgas objected to their company. Angrily Kāśyapa cursed them, and ordered them to dwell with the Pisāchas. Nīla then interceded for his brothers, and obtained a mitigation of the sentence. The country was not to be made over entirely to the Pisāchas, but for six months only in the year, from Āśvayuja to Chaitra, and for the duration of four *kalpas*. "During the six months of winter," Kāśyapa said, "*Nikumbha*, the king of the Pisāchas, who dwells in an island six *yojanas* long, in the sand ocean, will occupy Kāśmīr with fifty millions of his warriors. In Chaitra all the Pisāchas will have been slain, and men will return to cultivate the land." Kāśyapa then introduced men of the four castes from various countries, and they dwelt in it for six months in the year only. But when the four *yugas* were completed, there was an old Brahman, *Chandradeva* by name, descended from Kāśyapa, who neglected to leave the country with the other inhabitants. Him the Pisāchas caught, and plied with him as children play with birds tied to a string. He recovered his freedom, but suffered much, and wandered disconsolate through the country. At last he came to the Nāga Nīla, who received him into his dwelling. There he remained for the six months of the winter season, and learnt from his host a number of rites the observance of which were to deliver the country from the Pisāchas and from excessive cold. When the month of Chaitra returned, and with it the emigrant population of Kāśmīr, *Chandradeva* communicated the ordinances which Nīla had revealed, to the king *Vijayadaya* by name. *Vijayadaya* called his people together and enjoined a strict performance of Nīla's rites. Thenceforward the country became inhabitable throughout the year.

After narrating this story the Purāṇa goes on to give the 'rites proclaimed by Nīla' in detail. Vasuṃpayaṇa repeating for the benefit of Jānuṃjaya the account which Brihadāyana gave to Goraṇḍa of the instructions communicated by Nīla to Chandradeva. These 'rites proclaimed by Nīla' occupy two *Yāmas* of the Purāṇa. A great many of them agree with the Paurāṇic ceremonies and festivals known and observed in India proper. Others are peculiar to Kāśmīr, and some very remarkable. Thus the rule that on the day of the first fall of snow new wine (*naram madyam*) is to be drunk will rather astonish the orthodox Brahmins of Maharashtra and Gujarat. A very peculiar festival is also the celebration of the birthday of Buddha, as an incarnation

of Vishnu on the 15th day of the bright half of Vaisākha. On that day (the anniversary of the *Nirvana*) Buddha's statue is to be put up and to be worshipped under the recitation of sentences employed by the *Sākyas*. The *Sākyas* (i.e. the Buddhist ascetics), too, are to be worshipped, and to be presented with cows, garments, food, and books. Most Purāṇas recognize Buddha as a form of Vishnu, but I do not think that there is any evidence that in India proper he has been worshipped by Brahmans and their followers. If we find it in Kāśmīr, it is no doubt due to the accommodating good-nature of the Kāśmīrian Brahmans, and to the more universal prevalence of Buddhism, which in India proper, it seems to me, never was much more important than Jainism is at present. The Purāṇa concludes with some miscellaneous Māhātmyas, one of which, viz. that regarding the origin of the Mahāpadma or Vollar lake, has been given above.

From this sketch of the contents of the *Āṣṭamata* it will appear that it is an attempt to connect special Kāśmīrian legends with those of India proper, and especially with the *Mahābhārata*, as well as to supply a sufficient authority for the rites prevalent in Kāśmīr. It finds its counterparts in the *Nāgavalāṇḍā* and similar works, which in India proper, however, do not put forward the pretension to be considered separate Purāṇas, but call themselves portions of the older Purāṇas. The mention of Buddha as an incarnation of Vishnu, and of his festivals, shows that in its present form the *Āṣṭamata* cannot be older than the 6th or 7th century of our era*. Its great value lies therein, that it is a real mine of information regarding the sacred places of Kāśmīr and their legends, which are required in order to explain the *Rājataranginī*, and that it shows how Kāhiana used his sources.

Besides the copies of the *Āṣṭamata-purāṇa* the only other valuable Paurāṇic MSS are the numerous Kāśmīrian Māhātmyas. These works, too, are absolutely indispensable for a correct interpretation of the *Rājataranginī*.

As regards the MSS of poetical works they may be divided into two classes first, such as give poems composed by Kāśmīrians and secondly those which contain compositions of poets from India proper. The Kāśmīrians assert that their country was from the earliest times

Rājataranginī IV. 675, *Brīhaspati* is an honorific epithet of king *Chippata-Jayāpala*, who reigned from 832-844 A.D.* Hence it may be assumed that *Ratnākara* began his career under the latter ruler, but was patronized also by *Atantivarman*, the resuscitator of learning in Kashmir. *Ratnākara*'s father's name was *Amṛtabhānu*, and he was a descendant of one *Durgaditta*, who lived in *Gangūhrada*. His descendants live in Kashmir at the present day. One of them, my assistant P. *Chandram*, showed me his pedigree, which went back to *Ratnākara*.

Ratnākara's chief work which has come down to our times is the *Haraviyaya*, an enormous epic in fifty cantos. This work celebrates the defeat of the Asura *Andhaka* by Śiva. *Andhaka* sprang from Śiva when *Pārvatī* covered his eyes with her hands, and was born blind. He was given by Śiva to the son of *Diti*, who desired a son, and was reared in his house. By means of terrible self-inflicted penances he obtained the power of seeing, a boon from *Brahmā*. He used his strength to make war on the gods, and succeeded in overcoming even *Viṣṇu*, ejecting the gods from their seat and becoming king of the three worlds. Śiva slew him.

This fable would hardly have afforded sufficient material for composing about four thousand long stanzas. The poet has therefore pressed into his service the whole of the subjects which the rules of Sanskrit poetics allow to be introduced into a *Mahākāvya*, viz. the description of the seasons, of scenery, court amusements, etc.

He opens his poem after a very short *mangalācharana*, with a description of Śiva's capital, *Jyotsnāvatī* on Mount *Mandara*, and of its master. Next follows a description of Śiva's dance the *Tāṇḍava*, which he is said to execute before *Pārvatī*. The third canto gives an account of the Seasons, the fourth and fifth depict Mount *Mandara*. In the sixth *sarga* the real subject of the poem is first introduced. The Seasons are represented as coming to Śiva for protection, fleeing from *Andhaka*. *Madhu* (Spring) acts as their spokesman, and after a long hymn addressed to Śiva which gives a summary of Saiva philosophy, he implores the god's assistance against the fearful Asura who conquered the world. The seventh *sarga* is devoted to a description of

fanciful *toars de force* in which the Pandits delight, *Samudgāhas*, *Padmibandha*, *Kālis*, *Pratidomānuṣomas*, and *Pratidomānuṣomārdha* abound. Some cantos, e. g. S III, show *īamālas* in the style of the *Nalodīya*, in every half-verse or verse. The more complicated metres are used freely, and the language is anything but simple. It seems to me not likely that the *Hararjaya*, as a whole, will ever gain many friends among Europeans. But it contains, like most Sanskrit poems, many single verses and passages which possess both grace and force of expression. It is also of some interest for Hindu mythology and philosophy.

The MSS, being new copies, are, though corrected by a Pandit, not very good, and they show several lacunæ.

The *Ṭika* explains, as its title *Viśhamapadoddyota* indicates, only particularly difficult words and passages. Its MS begins with I 5, and ends in the middle of Sarga XII. Its author is Āṭaka, son of Rājānaka Jyīnaka.

Ratnānaka, though the only Kashmiri poet of the 9th century represented in the collection, is not the only one whose works still survive. In this period falls also, as I have shown elsewhere, *Abhinanda* the Gaudī the author of the *Rāmacharita* and of the *Kādambrikathasūtra*. He too was born in Kashmir, though he wrote under the protection of a prince of the Pāla dynasty in Bengal.

The tenth century, again, is a blank. Not a single poem which can be referred with certainty to this period was to be obtained. But the eleventh century is represented by a number of important works. There are, firstly, four poems by that polyhistor *Aśvameśvara* surnamed *Vyāsadasa*, 'the servant of Vyāsa'. Hitherto only three of his poetical compositions were known, the *Viśhalāṭhu*, or more correctly *Viśhalāṭhūmanjari*, which was first discovered by Dr Burnell and afterwards by myself in Gujarat, the *Bhuratāmanjari* which I obtained from Bhuj* and the *Kālāṭhāsā*, discovered by Dr Rājendralal Mitra. The first work was not procurable in Kashmir, though the Pandits had heard of it, and believed that copies might eventually be found. A Śrīrāda paper copy of the *Bhuratāmanjari* was procured with some trouble. The *Kālāṭhāsā*, a copy of which I bought in 1873-74 at Bikaner, was unknown in Kashmir. In addition to these three poems Kashmir furnished the hitherto unknown *Ramāyanalāṭhāsā* or *Ramāyanamanjari* the *Dasavatāraśānta*, and the *Samayamūrtiśā*, as well as a *Vyāsashtā*

* See Report of Sansk. MSS. 1874-75.

which is given at the end of No. 154. It also furnished copies of a treatise on metre, the *Sutrātātālā*, No. 270, of a dictionary, the *Lolapraśāsa*, and a commentary on a treatise of polity by Vyāsa, the *Nīlkalpataru*.

Kshemendra was not a man to hide his light under a bushel, and he has taken care to let us know a good deal about himself and his time. In the colophon to the *Samayamātrikā* he informs us that he finished that work during the reign of king Ananta, in the 25th year of the Kasmirian cycle, 1050 A.D. In the *Sutrātātālā* he again states that he wrote under Ananta, and finally he says that he finished the *Dasūca-tārīcharita* in the year 41 of the Saptarshī era, under Ananta's son, Kalasa. Ananta ruled from Saptarshī S. 4, or 1029 A.D., to Saptarshī S. 39, or 1064 A.D. In the latter year he nominally abdicated in favour of, and performed the *abhishēka* of, his son Kalasa. The Saptarshī year 41 corresponds to the year 1066 A.D. Consequently Kshemendra's literary activity falls in the second and third quarters of the eleventh century. The other data which he gives regarding his family and himself are that his grandfather's name was *Sinīhu*, and his father's *Prakāśendra*. The latter was a great patron of Brahmans, and expended three *lotis* or thirty millions (of what is not stated) in various benefactions, and died a fervent worshipper of Śiva. Kshemendra himself seems to have been in his youth a Śaiva, but later he was converted to the Vaiṣṇava Bhāgavata creed by *Somachārya*. He studied the *Alankāraśāstra* under the famous *Abhinavaguptāchārya*. He wrote several of his compositions at the request of a Brahman called *Ramayasas*, and one, the *Prīthakāthamanjarī*, at the command of one *Dradhara*, who seems to have occupied a prominent position in the Brahminical community of Kasmir. His surname, *Vyasaśiṣa*, is given in all his works except in the *Kalāvilāsa*.

His poems are of two kind, independent didactic compositions, and narrative, abstracts of large older poems. To the first class belong the *Kalāvilāsa* which is intended to expose the tricks of rogues, traders, artizans, etc., and the *Samayamātrikā*, which is intended to lay open the snares of courtezans. In both these poems the plan is the same, the lesson is conveyed in a number of stories more or less amusing. I consider these two his best compositions, which show most originality, and here and there poetical genius. It is a pity that the contents of the second are such as would make a translator liable to a prosecution by the Society for the Suppression of Vice. The *Blūratamanjarī* and the *Rimīyanamanjarī* are short abstracts of the two

great epic poems of India. It may have cost Kshemendra a great deal of trouble to compress the subject matter of these enormous works into a small compass. But I cannot discover any poetical spirit in his abstracts. They read like bad versified prose. For the student of Indian literature they are, however, important, as they show the exact condition of the originals in the eleventh century, and they are worthy of a careful comparison with the published versions of the *Mahābhārata* and *Rāmāyaṇa*. In my article on the *Vṛhatkathā** I have already stated that the style of that work, too, is bad, and often obscure. But its interest for the Sanskritist is now, that Kshemendra's date has become known, much greater than formerly. It is now clear that both Kshemendra and Somadeva translated from a really existing original in the *Paisācī bhūshā*, the *Vṛhatkathā* of Guṇādhyā. For, besides the distinct assertion of both poets that they did this, the existence of an extensive original work is certain, because it is now proved that Kshemendra cannot have used the *Kathāsaritsāgara*, which was written seventy years after his time, and nobody will assert that Somadeva used Kshemendra's poem. But if the fact is established that the works of the two Kāśmīrians really give the contents of Guṇādhyā's great story, the most important results for the history of the *Panchatantra* and other collections of apologues which form part of both may be gained therefrom. Guṇādhyā's *Vṛhatkathā* goes back to the first or second century of our era. A comparison of its version of the *Panchatantra* with those now current in India and with the so-called Semitic translations will show that the work translated for Khosru Noširvān was not the *Panchatantra*, but a contemporaneous or later collection of moral tales.

The *Dasavatāracharita*, though somewhat different in character from the three preceding works, resembles them in so far that it is an abstract of the Paurāṇic stories regarding the ten incarnations of Viṣṇu. It does not deserve the name of an independent composition. The only portion of it which seems to me to possess some interest is the *Buddhavatāra*. This canto gives an abridgment of the history of Śākyamuni as it is told in Buddhistic works with tolerable accuracy. I have already above, p. 41, expressed my opinion that the identification of Śākyamuni with Viṣṇu dates from early times. But, in the present state of our knowledge of Sanskrit literature, Kshemendra is the oldest writer with a fixed date who mentions it.

* Besides the works above enumerated, Kshemendra wrote, as Halhana asserts, a *Rajāraṭi*, or history of the Kasmīrian kings. The work exists now in Kāśmīr. But the hope that it would soon come into my hands, which I expressed in my preliminary Report, has hitherto not been fulfilled. I do not, however, yet despair of ultimately obtaining it.

The second poet of the 11th century who is represented in our collection is *Bilhana*. In my introduction to his *Vilramānācharita* I identified him with the *Bilhana* of the Calcutta edition mentioned *Rājatarangini* VII. 938, who is said to have left Kāśmīr in the reign of king Kalasa, and to have become the chief Pandit of Parvāṭa of Kalyāna. My conjecture has now been proved to be right by the Śarada MSS. of the *Rajatarangini*, which all including Kesavāri's *codex ardetypus*, read *बिल्हणो* for *बिल्हणो*. The period which I fixed for his literary career, viz. the third and fourth quarters of the eleventh century, is therefore correct. His great poem, the *Vilramānācharita*, was not known in Kāśmīr before my visit. But when I distributed copies of my edition the Pandits soon identified quotations from it in the *Kāvya-prakāśa* and the *Bālabodhinī-vṛtti* of the *Kutantra*. Hence it appears that six hundred years ago MSS. of it existed in Kāśmīr also. Of Bilhana's smaller work, the *Panchāsika*, I obtained one copy, which settles all doubts about its authorship, and explains the origin of the anecdote connected with it. The first point is decided by the sentence in the colophon, *iti chaursuratapan chāṭikā pāṇḍitabilhana-kṛtā samīpta*,* and by the second of the two verses which open the poem —

(1) 'Let the Lord of *Kuntala* take all the wealth in my house, still unscathed lies living in my heart Śarasvatī's store. Out on you, wretches! leave off your rejoicing. Shortly shall Fortune enter my abode seated on the shoulders of an elephant whose ears beat time to his hurried steps.

(2) "O tender maid, why directest thou thy eyes lovely as a lotus-leaf always to the king's palace that raises its neck on high? *Bilhana* will not turn back though he may fall a prey to the snare of the coquettishly shooting glances of the maids of heaven."

Here we have Bilhana's name twice and its position in the second passage is such as to remove all suspicion of its being a later addition. It seems very likely that the poet *Chaura* to whom the *Panchāśika*

śikā is sometimes ascribed, is nothing but the product of a corrupt reading in the colophon, *chaurasuratapanchashikā samāptā*. The anecdote regarding Bilhana's intrigue with a Chauda or Chaura (i.e. Chīpotkatā) princess which the Gujarāt MSS narrate, originated, probably, through a mistaken interpretation of the word *chauri*. Instead of explaining it by *chauryena*, some Pandit took it to be the feminine of the Rajput name *Chaurā* or *Chaudā*, and invented the anecdote on the strength of this mistaken interpretation.

The two introductory verses of the Kashmirian MS, the genuineness of which is attested by Bilhana's autobiography in the *Vikramānka-charita*, show that the *Panchāśikā* was written in Kalyāṇa, but before the poet had obtained the favour of Vikramāditya and the dignity of *Vilāyāpatī*. The mention of the 'lord of Kuntala,' and the indignant address to his envious rivals and enemies, prove this. As to the contents of the *Panchāśikā*, it is difficult to decide if they really refer to an intrigue of the poet, or if the situation is merely imaginary. I incline to the latter view. The Kashmirian text differs very much from that of the published edition. A collation with *Jon Böhlen's* edition gives the following results:—

Bolton		Kashmir MS	Doblen		Kashmir MS
1	<i>a, b, c</i>	<i>3 a, b, c</i>	20	<i>a, b</i>	16 <i>a, b</i>
1	<i>d</i>	1 <i>d</i>	21	<i>a, b</i>	16 <i>c, d</i>
2		5	22		41
3	<i>a, b</i>	18 <i>a, b</i>	26		45
3	<i>c, d</i>	6 <i>c, d</i>	29		47
9		53	37		48
10		54	38	<i>c, d</i>	49 <i>c, d</i>
11		37	39		50
12		35	47		51
17		41	48		52
18		12	50		56
19	.	13			

Thus the Kashmir MS does not even contain one half of Böhlen's verses, and the various readings in the identical portions are extremely numerous. But among the Indian MSS of the *Panchāśikā*, too, there is little agreement. In the case of popular poetical Sanskrit works a restoration of the original text is extremely difficult. There are, however, some arguments in favour of the trustworthiness of the Kashmirian text. The MS of the *Panchāśikā* contains at the end a few single *śloka*s attributed to Bilhana and the beginning a description of the *Āṇandī*.

The next Kāśmīrian author who is represented in our collection is *Somadeva*, who composed his *Kathāsaritsāgara* in order to console king *Harshadeva's* mother for the death of her son. As *Harshadeva* was killed 1101 A D, he must have written in the first quarter of the twelfth century. The new MSS differ frequently in their readings from the published text. The various readings in the second *lambaka*, which I had collated with Prof. Brockhaus's edition by Nārāyaṇa Śāstri, amount to more than 350. But in many cases the error is on the side of the Kāśmīrian MSS.

In the second and third quarters of the same century fall *Mankha*, a hitherto unknown poet, and *Kalhanz*, the author of the *Rājataranginī*.

The former, *Mankha*, probably wrote his chief work, the *Śrīlanthācharita*, between 1135 and 1145, a few years earlier than *Kalhana* began his great historical poem. The *Śrīlanthācharita* celebrates the destruction of the Āsura Tripura by Siva, and contains, just like the *Haravyaya* besides the story of Tripura's defeat, many cantos describing the usual accessories allowed in *lāiyyas*, viz. the seasons, the sunset, sunrise, court amusements, etc. It is composed so strictly according to the norm of the *Kāvyaśāstra*, and offers, in spite of the great eloquence and proficiency in versification shown by the author, so few new points of interest, that but for its 25th canto, which is altogether unique in Sanskrit literature, it would deserve little attention. In the latter *sarga** *Mankha* relates how, after composing his epic, he submitted it to a number of Pandits and officials assembled at the house of his brother, *Alankāra*, one of the ministers of *Jaya-sinha* of Kāśmīr, 1129-1150 A D. He not only gives the names of the guests, but states the *śāstra* in which each of them was proficient. The number of the persons composing *Alankāra's* *sabha* was thirty.

viz. —

<i>Ānanda</i> , a Naiyāyika	XXV.	81
<i>Ānanda</i> , the son of the poet <i>Dambhu</i> , a Vaidya	"	97
<i>Śalyāna</i> , a pupil of <i>Alakadatta</i> , a poet, resembling		
<i>Bilhana</i> in style	"	80
<i>Garga</i> , a poet	"	56
<i>Gaṇḍa</i> , a poet	"	77
<i>Janakarāja</i> , a grammarian and Vaidika	"	93
<i>Jathana</i> , a poet minister of Rājapuri	"	75

<i>Jinduka</i> , a Mīmāṃsaka	XXV.	72
<i>Tejakantha</i> , ambassador of <i>Aparāditya</i> , king of the		
Koṅkaṇa	"	111
<i>Trailokya</i> , a Mīmāṃsaka	"	66
<i>Dāmodara</i> , an official	"	68
<i>Nandana</i> , a Brahmarādin	"	25
<i>Nāga</i> , a grammarian, proficient also in the <i>Alaṅkāraśāstra</i>	"	61
<i>Paṭu</i> , a poet	"	131
<i>Padmarāja</i> , a poet	"	86
<i>Prakaṣa</i> , a Śaiva philosopher	"	95
<i>Bhudda</i> , a poet	"	82
<i>Maṇḍana</i> , son of <i>Śrīgarbha</i> , a fellow-student of Man-		
kha's, learned in all <i>śāstras</i>	"	53
<i>Yogarāja</i> , a teacher of poetry	"	107
<i>Ramyadeva</i> , a Vaidika	"	53
<i>Ruyyaka</i> , Mankha's guru	" 30,	135
<i>Lakṣmīdeva</i> , a Vaidika	"	91
<i>Loṣṭhadeva</i> , a poet	"	36
<i>Fāgīśvara</i> , a poet	"	127
<i>Śrīkantha</i> , son of <i>Śrīgarbha</i>	"	54
<i>Śrīgarbha</i> , a poet	"	50
<i>Śrīgunna</i> , a Mīmāṃsaka	"	88
<i>Śrīratna</i> , a poet	"	82
<i>Shashīko</i> , a pandit	"	70
<i>Sukala</i> , ambassador of <i>Goṇḍarhandra</i> , king of		
Kānoḥ	"	102

This canto has a double value. It gives a faithful picture of a *sabha*, one of the chief modes of social intercourse among the learned in India. • The description is so true that nobody who has witnessed such gatherings in modern India will fail to recognize his acquaintances in it. Besides it contains some valuable historical notes.

Firstly, it enables us to fix the time of the *Alaṅkārasarrasta*, whose author, *Ruyyaka*, can be nobody else but Mankha's guru, who instructed the poet in the *Kārya* and *Alaṅkāraśāstras*.

There are, secondly, the two ambassadors, *Sakala*, sent by *Goṇḍarhandra*, the Rāthor of Kānoḥ, who reigned, according to his inscriptions, between 1120 and 1141 A.D., • and *Tejakantha*, sent by *Aparāditya*, the

lord of the Konkapa, whose inscriptions are dated 1185 and 1186 A D * The mention of the latter, which shows that a political connection existed between Aprāditya during the period 1135-1145 and Kaśmīr, is of great interest. For it proves that the reign of Aprāditya must have been of long duration, and reduces the gap in the history of the Śilahāras after Dri Māmvani's (or, as I prefer to read, Śrimān Vāni's) inscription dated Śaka 982, A D 1060, very considerably. It also explains how the commentary of *Aprāditya* on the *Yājñavalkyasmṛiti* came to Kaśmīr, and why it is now almost the only law-book used by the Pandits.

Thirdly, the incidental mention of *Rājasekhara* (v 74) and of *Bilhana* (v 80) as poets of established reputation is a valuable contribution to the history of Sanskrit literature.

Another portion of the *Śrīkanthacharita* which possesses historical interest is canto III 31-78,* where *Mankha* gives his pedigree, and the circumstances which led to the composition of his poem. According to v 31 his grandfather's name was *Manoratha*, and his father was called *Piscavarta*, v 33 (*Piscāvarta* in the colophon Sarga XXV). *Piscavarta* had four sons, *Śringūra* (v 15), *Bhinga* (v 53), *Alamkūra* (v 56), familiarly called *Lanlāla*, (XXV 37 seqq), and *Mankha*, or *Mankhala*. The eldest and the two youngest were not only Pandits, but also employed as officials. *Śringūra* assisted *Sussala* in the war against *Harshadēva*, whom he is said to have defeated (v 47) and received the office of *Bṛhattantropati*. *Alamkūra*, who was a great grammarian and student of the *Mahābhāṣya*, held the office of *Divān* (*samūhivigraha*) during *Sussala*'s reign (v 62), and also under *Jayasinha* (XXV 43-61). He appears to be the *Alamkura* mentioned so frequently in the eighth canto of the *Rajataranginī* in connection with *Bhoja*'s rebellion against *Jayasinha*.

Mankha too, held office under *Jayasinha* (v 63), but it is not quite clear what his designation was. Possibly he was governor of some pargana.

As regards *Kallhana*'s great history, the *Rajataranginī*, which, after all, will probably remain the only Kasmirian work interesting a larger circle of readers, the Śāradī MS in the Government collection, together with my collation of Ganakī's MS. Stiehrman's explanatory treatises and abstracts, the MSS of the *Naliniatapurāṇa* and other

* *Jour. Bo. Br. I. As. S.* XII, Art. IX., and an unpublished stone in the Society's Museum.

† Appx. II, c. civ.

works, will enable us to restore the text and to explain its meaning with greater accuracy than has hitherto been done. The contents of the first six cantos of the *Rājataranginī* were first made known by Professor H. H. Wilson in 1825, in the XVth volume of the *Asiatic Researches*. Next, the text was published in Calcutta 1835 A.D., by the Pandits of the Asiatic Society. Some years later Mr. A. Troyer began a critical edition of the text, and in 1840 issued the first six cantos together with a translation of the whole eight cantos, which was completed in 1852. Further, Professor Lassen gave, in his great encyclopædia of Indian antiquities, the *Indische Alterthümer*, a complete analysis of the work, and last, not least, General Cunningham treated its chronology in an admirable article in the *Numismatic Chronicle* of 1848. It may seem scarcely credible that a book which has engaged the attention of so many Sanskritists, and of some of the first rank is, after all the labour expended, not in a satisfactory condition, and that its explanation leaves a great deal to desire. Still this is the case, and if it is taken into consideration how bad the materials were on which the European and Indian scholars have worked, it is not wonderful that a great deal remains to be done. When Professor Wilson wrote he possessed three bad and incomplete Devanagari MSS., which were so inaccurate "that a close translation of them, if desirable, would have been impracticable." * The Calcutta edition was made, as Mr. Froyer states, according to a Devanagari transcript sent by Mr. Moorcroft from Kashmir, and Prof. Wilson's MSS. Mr. Froyer's own edition, finally, was prepared from the same materials and two Devanagari copies which Mr. Colebrooke had presented to the library of the India House †. For the first two books he also used a Devanagari transcript procured by Major Broom §. Professor Lassen had nothing to work upon but the printed texts.

Both editions are therefore prepared from Devanagari copies made either in India or in Kashmir. Not one of the scholars who have written on the book ever saw a MS. in Sarala characters in which Kallhana's original copy and all MSS. in Kashmir were written. Besides, for cantos VII. and VIII., which are wanting in the MSS. acquired by Mr. Colebrooke and Professor Wilson, the Calcutta Pandits had a

* Asiatic Res. XV. p. 2.

† Asiatic Res. III. p. 5.

‡ Asiatic Res. X. p. 13.

§ Asiatic Res. III. p.

single MS, Mr Moorcroft's transcript. After what I have said above on Kāśmīrian Devanāgarī MSS and the difficulty Kāśmīrian Pandits have in reading Devanāgarī, it is not wonderful that the published text, especially of the last two cantos, should contain many corrupt passages. I must say that I think it wonderful that the changes required are not more numerous. In the first two cantos there are, if obvious misprints and the faulty forms *Gonarda* for *Conanda*, *Kāsmirāh* for *Kāsmatrāh*, are not taken into account, only between forty and fifty corruptions which seriously affect the sense, i. e. one in every eleven or twelve verses. Most of these cases are, however, very serious. The ratio of mistakes does not increase much in the following four *tarangas*. Nearly all the corruptions in these six books have been caused by a faulty transcription of single Śārada letters or groups. But in the VIth and VIIth *tarangas* the case becomes different. The corrupt passages are much more numerous, and some verses as given in the Calcutta edition bear only a faint resemblance to the readings of the Śārada MSS. It seems to me that Moorcroft's transcript of these two cantos must have been very bad, or have shown lacunæ, and that the Calcutta Pandits have corrected the text in a very unscrupulous manner.

The new materials which I have procured will enable us to restore the text to a much greater degree of purity than could ever be done with the help of Devanāgarī MSS. But I fear that a small number of doubtful passages will remain, because all Śārada MSS known to exist at present in Kāśmīr are derived from a single copy which is 100 to 150 years old. This is the MS of P. Keśavarīn, which I have mentioned already several times as the *codex archetypus*. It is an ancient Śārada paper MS written by an ancestor of the present owner. It bears no date, but its appearance shows that it must be more than a hundred years old. The Pandits assert that it is the MS from which Moorcroft's transcript was made, and from which all now existing copies have been derived. I do not feel certain that the first statement is correct, as Moorcroft's copy is said to have been made from a birch bark volume*. The second statement is, I think, true, as all the copies which I have used and seen, half a dozen, are new, and agree in all decisive passages with Keśavarīn's copy. My friends made great efforts to find for me a birch bark MS, for the loan of which I offered a considerable sum. But they possessed none, and were unable to procure one. P. Chandrīn told me with a sorrowful face that some

His renderings of passages in which Kalhana adopts a higher style are invariably wrong, and frequently unintelligible. The worst portions of the translation are Cantos VII and VIII. The contents of the historical and geographical essays attached to the translation require no condemnation on my part, as they have been estimated at their proper value by other Sanskritists. But I must touch on one point discussed in the preface to Mr Troyer's 3rd volume, regarding which Professor Lassen also has followed him. Mr Troyer undertakes there, p x, an inquiry about the authorship of the last two cantos of the *Rājataranginī*, and comes to the conclusion that the author of these cannot be the same person as he who wrote the first six *tarangas*, because (1) he allots to the last two hundred and fifty years double the number of verses which he devotes to the preceding three thousand two hundred years, (2) because the references and *resumes* made in Cantos VII and VIII to and of events narrated in the first six cantos are not exact, (3) because the VIIIth Canto relates events which occurred after A D 1149, the year given (I 42) as the date of the book. To these arguments Professor Lassen adds the difference in style observable in the two portions,* and that in some MSS, the last two books are wanting.

These arguments, plausible as they may seem, are altogether insufficient to support the assertion made. For, with regard to the first point, Mr Troyer himself has already given the objection which is fatal to it. If a chronicler narrates the events of his own time and of the period immediately preceding it at greater length than the remoter portions of the history of his country, that is no more than might be expected. His materials were more abundant, and the events in which he himself his immediate ancestors and his patron played their parts possessed for him an interest which the more distant times did not possess. This interest which he took in his surroundings explains also why he introduces details which to men of later times appear trivial and uninteresting. To say less would also have been considered an offence against the Rājā, in whose employ Kalhana's father was. The answer to the second argument the discrepancies between statements in the first six cantos and the last two is that these discrepancies are mostly, if not wholly, due to Mr Troyer's bad maternal and faulty translation. It is true that the successor of Chandrapīda is called Lāhṛīditya in the IVth canto and Muktapīda in the *resume* attached to the VIIIth

(4) "From the beginning of the *Kaliyuga* righteous kings endowed with (*great*) qualities, the first among whom is the illustrious *Gonanda*, protected *Kaśmīr* land, the daughter of *Kaśyapa*

(5) "As long as the darkness of night (*caused*) by the winter of their misfortune lasted, nobody perceived them For late it was ere the sun of poetry rose

(6) "Then the Brahman *Kalhana* gave, by the nectar of his song, eternal youth to the ancient fame of these (*princes*) the last among whom was the illustrious *Jayasmṛha* *

I think we may trust *Jonaraja's* word and accept it as a fact that *Kalhana* wrote the whole of the eight cantos which go under his name

A new attempt to translate and to explain the *Rājataranginī*, and to use its contents for the history of India, ought to be made But it is a work of very considerable difficulty, and will require much time and patience As no commentary on the book exists, it is firstly necessary to study all the *Kaśmīrian* poets and writers on *Alomkṛta* who immediately preceded and followed *Kalhana* especially the *Harariyaya*, the *Śrīkṛṣṇacharita*, *Bilhana's Vikramānkaśataka*, *Jonaraja's* and *Śrīvara's Rājataranginī*, etc A close attention to their style, similes, and turns of expression will solve most of the difficulties which arise from *Kalhana's* style Next the ancient geography of *Kaśmīr* must be minutely studied Nearly all the localities mentioned can be identified with more or less precision by means of the *Adamatapurāṇa*, the *Mahātmyas* the later *Rājataranginīs*, *Sihebram's Tirthasagraha*, the set of native maps procured by me, the large map of the *Trigonometrical Survey*, and the works and articles of modern travellers and archaeologists But some of the geographical questions will probably require a final re-examination in *Kaśmīr* As regards the use of the contents of the *Rājataranginī* for the history of *Kaśmīr* and of India a great deal remains to be done for the earlier portion, up to the beginning of the *Karkota* dynasty *Kalhana's* chronology of the *Gonandīya* dynasties is, as Professor Wilson Professor Lassen, and General Cunningham have pointed out valueless An author who connects the history of his country with the imaginary date of a legendary event like the coronation of *Yudhisṭhira*, and boasts that 'his narrative resembles a medicine, and is useful for increasing and diminishing the (*statements of previous writers regard*

* In the text the adjective translated by last of whom etc refers to *fame* But the general sense of the passage is the same

ing) kings, place and time,"* must always be sharply controlled and deserves no credit whatever in those portions of his work where his narrative shows any suspicious figures or facts. The improbabilities and absurdities in the first three cantos are so numerous that I think the *Rajataranginī* ought to be consulted much less for the period comprised therein than has been done by the illustrious Orientalists named above. I would not fill the intervals between the historically certain dates of Asoka, Kanishka, and Durlabhaka by cutting down the years of the kings placed between them by Kalhana. But I would altogether ignore all Kashmirian kings for whose existence we have no evidence from other sources, be it through Indian or foreign writers or through coins, buildings and inscriptions. If Kalhana had merely given the stories reported by *Suvrata* and other predecessors there might be a hope that we could rearrange them. But we do not know what materials he had nor how he treated them if in any particular case he lengthened or shortened the reigns and if he displaced or added kings or not. General Cunningham's constant search for Kashmirian coins which as I learn from his private letters is attended with good results, will eventually throw a great deal of light on this dark period of Kashmirian history. Full certainty regarding the era of the Guptas, which now seems to be near at hand will also assist in settling the dates of some kings especially of Toramana, Mitragupta, and Pravarsena.

For the period which begins with the Karkota dynasty not much remains to be done. The discovery of the initial date of the Saptarshi or Laukika era, which I obtained in Kashmir makes it possible to fix the reigns of the kings after Avantivarman with perfect accuracy. The beginning of the Saptarshi era is placed by the Kashmirians on Chaitra sudi 1 of the twenty fifth year of the Kaliyuga and the twenty fourth year, in which *Kalhana* wrote is consequently the Saptarshi year 1221. For

The distance between Kali 25 and the beginning of the
Śaka era is

3114

The distance between Śaka samvat 1 and Kalhana's time

1070

Hence results a total of Saptarshi years

4224

My authorities for placing the beginning of the Saptarshi era in Kali 25 are the following. First P. Diyaram Jotsi gave me the subjoined verse the origin of which he did not know —

kaler gatah sāyā anetravarshah saptarshiranyāś tridivam prayātaḥ |
lole hi samātsaraputrakayam saptarshimunam pravṛtantaḥ santah |
 "When the years of the Kaliyuga marked by the 'arrows and the eyes'
 (1 e the five and the two, or, as Indian dates have to be read back
 wards, 2 i) had elapsed, the most excellent Seven Rishis ascended to
 heaven. For in the calendar (used) in the world* the virtuous declare
 the computation of the Saptarshi (years to begin from that point)"

Pindit Damodar explained the verse as I have done in the above
 translation, and added that each Saptarshi year began on Chaitra-sudi
 1, and that its length was regulated by the customary mixing of the
chāndra and *saura mānas*.

The correctness of his statement is confirmed by a passage in P.
 Sachchidanātha's *Rajatarangini-saṃgraha* (No. 176), where the author says
 that the Śaka year 1786 (A.D. 1864), in which he writes, corresponds
 to Kali 496, and to Saptarshi or Laukika samvat 4940 †. One of the
 copyists, too, who copied the *Dhanyalola* (No. 215) for me in Septem-
 ber 1871, gives in the colophon, as the date of his copy, the Saptarshi
 year 1911. These facts are sufficient to prove that P. Damodar's
 statement regarding the beginning of the Saptarshi era is not an inven-
 tion of his own, but based on the general tradition of the country. I
 do not doubt for a moment that the calculation which throws the begin-
 ning of the Saptarshi era back to 3076 B.C. is worth no more than
 that which fixes the beginning of the Kaliyuga in 3101 B.C. But
 it seems to me certain that it is much older than Kalha's time, be-
 cause his computation 21-1078 agrees with it ‡. It may therefore be
 safely used for reducing with exactness the Saptarshi years, months,
 and days mentioned in his work to years of the Christian era. The
 results which will be thus obtained will always closely agree with those
 gained by General Cunningham, who did use the right key.

In concluding this long discussion on the *Rajataranginī*, I will add
 that the specimen of a new translation given below pp. lxxv-lxxxv
 of Appendix II is merely intended to show *some* of the results which
 may be obtained by means of the new materials brought by me from
 Kashmir. I do not pretend that all the difficulties requiring consid-
 eration have been brought to a final solution.

* The word "used" is here used in the sense of "commonly used" or "in vogue".
 † The original text of the *Rajatarangini-saṃgraha* reads: "1786 Śaka 4940 Laukika".
 ‡ The original text of the *Rajatarangini-saṃgraha* reads: "21-1078".

The little *stotra* attributed to Kallhana (No 107) is, I think, only a collection of the *maṅgalācharaṇas* and other verses in the *Rajataranginī* addressed to Śiva Ardhanārīśvara.

About the same time in which Kallhana wrote, or perhaps a little later, lived *Jayadratha*, the author of the *Haradharitachintamani*, Nos 210-14. This poet, who bears the surnames Mahamāheśvarāchārya and Rājaraṇa, was, as we learn from No 419 (Appx II, column *seyy*) a brother of *Jayaratha* the author of the *Tantrālokaśrīreka*. His poem narrates a number of Śiva myths, and is full of the Śiva doctrines of *Paśupata's* school.

The remaining dated Kasmīrian poems contained in the collection are the *Rajataranginī* of Jonarāja and of Śrīvara which belong to the 11th century, and the *Rājavalpīṭaka* of Pratyabhāṭa, which was composed after Akbar's conquest of the Valley. To these may be added the *Subhāshitāvalī* of Śrīvara and the *Kaṭhukantulā* of the same author. The new MSS of the three historical poems will permit the preparation of a much more trustworthy edition than has been given by the Calcutta Pandits. The Kasmīr MSS of Jonarāja's work are defective, like the Calcutta edition. The Delhi MS, a Devanagari copy which is executed with a great deal of care, and ornamented with red initials and a gold border, is complete. It remains to be seen if it is derived from a genuine complete MS, or if it has been completed at random.

Śrīvara's *Subhāshitāvalī* is of great interest for the history of Indian literature. It is arranged on the same principle as Sringadhara's *Pūṭhāṭi*, and contains extracts from more than 350 poets* and works whose names are given. The persons whose works Śrīvara used are mostly Kasmīrians. But comparatively modern writers from India have also furnished contribution, e.g. the great Jaina teacher Hemachandra, who lived in the 12th century. His *Kaṭhikantulā* is a collection of stories translated from the Persian by order of his patron Zūn-ul-ʿĪbidin.

The collection contains further some poems which have been written by Kasmīrian authors of uncertain date viz the *Maṇḍodaryā* No 108 various *stotras* or hymns Nos 109-117 133 139, 141, 142 109, 110, the *Rajamrityunīya* or *Ajūjar-cavaya*, and the *Stot-kavayāyikā*. None of these except the first and the last two are of any great extent or of any particular importance. The *Maṇḍodaryā* is a work like the *Laṅkāketāvalī*†, i.e. each verse of which has two meanings. Bhūṭa

* 111 and 141 by Māta's son. The 21 persons to whom particular part of the collection is

bhatta's *Rūranūjūnīya* resembles the *Bhattikūrya*, and is intended to illustrate the rules of grammar. The *Statikūsumānjali* is a highly esteemed poem in praise of Śiva. It might have found its place just as well under *Sairadarsana* as here. I do not think that any of the books of uncertain date is older than the 10th century.

The poetical MSS of the second class, which contain works by Indian poets, with or without Kashmirian commentaries are, partly at least, very interesting. The old Bhūrja MS of Kālidāsa's *Sakuntala*, No 192, gives a new redaction of this famous play, the fourth which has been discovered. As the question if the Bengālī or the so called Devanāgarī version is the original one, has lately been discussed by Professors Weber and Pischel, I have printed, Appx II, lxxv c, the first Act as it stands in the new MS., allowing all the clerical mistakes even to remain. From a comparison of this text with the printed editions it will appear that the Kashmirian version agrees neither with the Bengālī redaction nor with the Devanāgarī. If the quotations from the *Śāṅkutaśāntaka* in the *Kāryaprakāśa* may be trusted, its readings go back to the end of the 12th or to the beginning of the 13th century.

The MSS of Bīna's *Harshacharita* and of its commentary, Nos 219-222, are of considerable importance. With the assistance of these new materials a critical edition of this poem is possible. Copies of the *Harshacharita* are by no means as rare as seemed to be the case a few years back. During the last few years I have obtained several transcripts of ancient MSS from Benares, and two old copies, on loan, from the same place. Kashmir has now furnished two old copies and a transcript of a third MS. In the library of the Maharāja of Jipur there are two good old MSS. Other MSS have been acquired by the Calcutta editor, Mr Jibānand by Dr Burnell, and by the late Dr Bhāṇu Dīxi. Besides these there is Mr Ranchod Nīlkantha's fine Ahmadabād copy. The materials collected by myself have been made over to Professor R. G. Bhandarkar, from whose competent hand a critical edition may be shortly expected.

The *Yudhishtīrakhavya* Nos 166 and 167 is the same work of which I gave a short notice in my Report for 1874-75. I have only to add that the name of its author is *Isudera*. Neither the MSS nor the commentary state when or where he lived. The author of the commentary, Ratnakantha, wrote under Aurangzeb, in the 17th century.

The *Prithvirājajayya* No 150, is an historical work describing the victories of the famous Chahamana King Prithvirāja of Ajmer and Dillī, who fell in 1193 A.D.

It is a great pity that the old MS is mutilated and in such a condition as to make the work of reading it very difficult. The beginning is wanting. The leaves which contain cantos I-X have been broken in the middle by the friction of the thick string used for sewing the volume. Further, the lower portions of a considerable number of leaves have been lost, and as the lower left hand side of the margin, on which stood the figures numbering the leaves, has also been broken off, it is impossible to determine the connection of the upper and the lower halves by any other means than by the sense. In order to make quite sure, I began to decipher and to transcribe first Sarga XI and the small portion of Sarga XII, which, though hardly a single verse is without lacunæ, can be read and understood most easily. My intention was to go later backwards over the first cantos. I regret that other more pressing work has prevented me from doing this. All I can give, at present is a note on the contents of canto XI. Its first verses state that the king, Prithviraja, was angry. His minister *Kāḍanbatāna*, tried to appease him. While the latter was speaking the chamberlain (*pratihāra*) entered and announced the arrival of a messenger from Gujarāt. The king ordered him to be introduced at once. The messenger appeared and announced a great victory gained by the *Gīrjara*s over the *Gauris*. The next two verses, 12 and 13, are greatly mutilated, and their sense is not clear. In the 15th verse begins a consolatory speech of one *Prithvirāhata*, which is addressed to the king. After its conclusion the Rāja dismisses the messenger from Gujarāt with presents and enters his picture gallery. There *Prithvirāhata*, who is now called 'the king of bards' *randi-rāja*, shows to the king illustrations of the history of Rāma and explains them to him, saying that the king is an incarnation of Rāma, and that he may read his fate in them. These absurdities fill the remainder of the canto.

It seems very probable that the battle between the *Gūjara*s and *Gauris*, i.e. the *Musalmāns*, under *Shahabuddin Ghori*, referred to in the text, is the victory gained by Mālaraja II and Bhīmadera II A.D. 1176. The beginning of the poem gives the pedigree of the Chāhumānas, and notices of Prithviraja's predecessors. The *Prithvirajayajña* seems to be the work of a Pandit who lived at the Delhi court. One of the chief reasons for this supposition is that the commentary on the work is by the same Jonaraja who wrote the *Rajatarangini* and lived in the beginning of the 15th century a little more than two hundred years after Prithviraja's time. The poem

deserves, therefore, to be analysed as far as the state of the MS allows it. Other copies will no doubt be found if they are inquired after. The recovery of this work is a proof for the assertion which I made in the introduction to the *Vikramānakaṇṭha* that the Hindus did and do still possess many historical poems, and that with a little patience they will come out. Since the discovery of the *Prithivī-jayaya* another historical work, written by a contemporary of the persons whose history is narrated, has turned up in Gujarāt. This is Somesvara's *Kirtīśumudrā*, of which I have given some notice in my article on 'Eleven Land Grants of the Chulukyas,' which will appear in the July number of the *Indian Antiquary*.

The other Kāśmīrī MSS of Sanskrit works written in India proper do not appear to possess any great value. I have collated portions of the *Mahabharata* with the version commented on by Nīlakaṇṭha, and one Act of the *Mālatīmādhava* with Professor Bhīndīrkar's excellent edition. The differences which I found were not of great importance. Among the commentaries on *Lāyās* written by Kāśmīrīs, those of *Abhinavagupta* on the *Ghaṭīkharpara* and of Jonaraja on the *Kirātārjunya* deserve attention. The former is really a work of the great Śaiva Āchārya, who wrote about the year 1000 A.D.

In concluding this notice of the MSS containing *Lāyās*, I will state that a MS of the *Gita-govinda*, which I could not acquire, has the following note at the end—*samāptam chedam sṛjita-govinda bhaktam samachīratamam āstram saṁpiṇnam || || Iṣṭīḥ śrībhāgodevutmayā utamadevaputrasṛjyāyadevapanditarājasyeṭi śreyah || atha lakshmanasenānumanripatisamayā sṛjyāyaderasya kaurāṅgapratishṭhā*, etc.

According to this statement *Jaya-deva* lived under a king called *Lakshmanasen*. As *Jayadeva* is thought to have been an inhabitant of Eastern India it is not improbable that *Lakshmanasen* is the Vaidya king of Bengal whose inscription at Gaur is dated Vikrama Samvat 1173, or A.D. 1116*.

Both according to their own account and according to the admissions of the learned in India, the Kāśmīrīs were formerly as distinguished in the *Alaṅkārasāstra*, or poetics as in poetry, and I produced a long series of writers on this subject. The oldest text books on *Alaṅkāra*, those of Bhīmaḥ and Bhīrtanayaka have been lost, but a great number are still extant, the earliest of which belong to the times of king Jayapala.

* See *Prin. Ind. Ant.* II. 27.

779 813 A D One of these, the *Alamkārasāstra* of Bhatta Udbhata, I found, together with a commentary of Pratibhāra Indurāja, in Jesalmīr. Of this Bhattodbhatta, Kalhana says* that he was Jayāpīḍa's *Saḥāpati*, or chief pandit, and that he was paid daily a lakh of *dīnāras*. It is to be regretted that the recipient of such magnificent pay did not write a more extensive book, and did not give us extracts from contemporaneous poets. He has only composed a short treatise on the *Alamkāras*, or 'ornaments' to be used in poetry, and most egotistically takes his examples from his own work, a *Kumārasambhava* †

The second work which probably belongs to this time is *Vāmana's* well known *Kāvyaśāstrāravartī*. Its editor, Dr Cappeller, places it in the 12th century. But that is no longer possible, since Abhinavagupta, who wrote in the beginning of the eleventh century, quotes *Vāmana* (see below) as one of his authorities. This quotation makes it impossible to place Vāmana later than the middle of the tenth century. But I am inclined to give credence to the tradition of the Kāśmīrian Pandits that he was the *Vāmana* whom Jayāpīḍa employed as one of his ministers. A copy of the *Kāvyaśāstrāravartī*, No. 260, procured from Gwalior, is found in the collection.

After the writers of Jayāpīḍa's reign follow *Ānandavardhana* and *Ratnālara*, who both belong to the middle of the ninth century. I have given above ‡ the facts which bear on the date of the latter. The former, *Ānandavardhana*, too, is mentioned by Kalhana § as one of the ornaments of *Avantivarman's* court. His great work is the *Dhvanyāloka*, || *Kāvyaśloka*, or *Sukrīdayāloka*, Nos. 254 257, a commentary in four chapters on certain verses treating of *Dhvani*, 'implied meaning,' which is considered the soul of poetry.

From *Abhinavagupta's* *Tikā* ¶ it appears that these verses are the composition of some older writer whose name is not given. But it is remarkable that they contain no *mangalāccharana*. *Ānandavardhana* quotes the following poets and writers on *Alamkāra* —

Kālidāsa, fol. 20b, l. 4 **

Pundarikā, fol. 111b, l. 2

Bāna, fol. 67a, l. 8.

Bhattodbhatta, fol. 71b, l. 3

* *Rajāt* IV. 494. Mr. Troyer has not seen that *Udbhata* was a proper name.

† Compare also Śaṅkar P. Pandit, *Trans. Or. Congr.*, p. 253.

‡ P. 42. § *Rajāt* V. 34.

|| Compare Appx II., pp. cxxx-cxxxii.

¶ Appx II., p. cxxxii., line 14.

** These figures refer to MS. No. 254.

Bhāmaha, fol 27b, l 2.

Saivaseṇa, fol 99a, l 6

Śātarāḥana, fol 97b, l 2

He calls Bāṇa *sthāmīśvarāḥyajanapadaṭṭanahartā*, the author of the description of the country called *Sthāmīśvara*, i.e. Thāmesar, and indicates thereby that we have to look out for yet another composition, probably a geographical one, of the famous friend of Harshavardhana—Śilāditya *Saivaseṇa*, a writer whose works have not yet been recovered, is said by Ānandavardhana to have composed a *Haruṇyayāhavya*, apparently a poem describing the great deeds of Viṣṇu. Ānandavardhana says nothing about his own parentage or circumstances. The first three chapters of his work have been commented on by *Abhinavagupta*, regarding whom I shall say more in his proper place. According to the latter, No 254, fol 61, l 1, Ānandavardhana wrote a *śrīrīti* of the *Dharmottamā vimśchayatikā*. A bad copy of the *Dharmāloka* is, as Prof Aufrecht informs me, in the India Office library.

Ratnākara's work (No 253) is a very small one. It contains an explanation of the Prakrit verses used in a work called *dharmasāstra*, which the collection does not include.*

The next author on *Alamkāra* is *Mukula*, the son of the famous *Bhaṭṭa Kallata*. His father was a contemporary of Ratnākara, and one of the great authorities on Śaiva philosophy†. Mukula's short treatise (No 224) contains the theories of the Indian rhetoricians on *abhidhā*, the 'appellative power' residing in words. I found this work first in the Jesalmir *Bhandār*, the copy of which is accompanied by a commentary.

After Mukula comes the great Śaiva philosopher, *mahāmāheśvarācārya*, *Abhinavagupta*, who wrote in the last quarter of the 10th, and in the first half of the 11th century‡. Like many other holy men of the East, this saint did not disdain secular poetry, and gained as great a reputation in the *Alamkārasāstra* as in the *Śaivādarsana*. His work on poetics, the *Lochana*, is a very profound and difficult commentary on Ānandavardhana's *Dharmāloka*. It contains quotations from, and mentions by name, the following authors and works:—*Indurāja*, fol 1a, l 3 of No. 254

* The only guarantee for the identity of this *Ratnākara* with the author of the *dharmasāstra* is the name of the Kāśmīrian Pandita, and the epithet

has been known for a long time, and has been published by Professor Stenzler as an appendix to the *Meghaduta*.

Ruyyaka's Alamkārāsarrasā, Nos. 236-239, has already been described by Professor Aufrecht, *Oxford Catal.*, p. 210a. In the Oxford MS the name has been changed to *Rājūnīka Ruppala*, *ppa* for *yya* is a very common mistake in Indian transcripts of Kāśmīrian Devanāgarī MSS, because the Bach Bha'ttas will make the two groups look nearly alike. Regarding *Ruyyaka's* date I have spoken above. The identification of the author of the *Alamkārāsarrasā* with *Mankha's* teacher is still further confirmed by the date of his commentator, *Jayaratha*, who explained the *Sarrasā* by his *Alamkārasamaranī*, Nos. 230-33.* This *Pāṇit* was a son of Śringāra, and the author of the *Tantrāślokarīreka*. In the concluding verses of that work† we are told that Śringāra had two sons, *Jayaratha* and *Jayadratha*, the former of whom wrote the *Fireka*. The MSS frequently vacillate between the two names. In the colophon of the *Fireka* we have *Jaya tratha* instead of *Jayaratha*, and in No. 231 the author is likewise called *pr m Jayadratha*. In Nos. 232-33 of the *Alamkārasamaranī* the name is *Jayaratha*, and this must therefore be considered the right name. The entry in the classified list, Appt. I, p. xv, ought to be corrected accordingly. The date of *Jayaratha* will be discussed below. It may suffice to say here that he certainly wrote about the end of the 12th century.

The remaining Kāśmīrian works on *Alamkāra* the authors of which are named, the *Alamkāraratnakara*, Nos. 227, 227a, the *Alamkārasamkara*, Nos. 234-35, and the *Kavyaprakāśan* and *Siddhantipratichara*, are, I think, all later than the *Pīmaranī*. With regard to the last two, whose author is, *Manmata*, I say not so much on the story of the *Pandits* which makes him the maternal uncle of *Śrīharaṇa* the author of the *Veśadhacharita*‡ as on the fact that *Manmata* who has enjoyed a great reputation both in Kāśmīr and in India proper for the last three or four hundred years, is not quoted even by the earliest writers. I do not think that this fact can be explained otherwise than by assuming that he came after them. The *Heaven-an MSS* of the *Alamkāra prakāśa* differ somewhat from the *Indian vulgate*. One of the most

* *Proc. Ind. Soc.*, vol. 1, p. 10.

† *Appt. II*, p. 1, v. 2-3, 4.

‡ *Heaven-an MSS*, vol. 1, p. 22.

important various readings is that in the well known passage,* *Śrīharṣāder bānādunām dhanam* for *dhātakādunām dhanam* Dhāvaka, whose name is unknown in Kāśmīr, may be struck off the list of Indian poets

Māmkyaḍeva or Māmkyaḍachandra, the prince who caused the *Alam sekḥara* to be written, is not a Kāśmīrian, but ruled or lived in Dihlī just before the Mahommedan period, as he says that his grandfather defeated the king of Kabila, i. e. Kābul

The new treatise on metrics, *Kṣhemendra's Svarttatilaka*, No 270, is very clearly written, and valuable on account of numerous quotations which illustrate the rules. The authors' names are added to many of them

In the collection of grammatical MSS those belonging to Pāṇini's school take the precedence. Among the latter the *Vyādiyaparibhāṣā*, Nos 319 20,† bears the most ancient name. The Kāśmīrian Pandits are unanimous in declaring it to be a production of the author of the *Saṅgraha*. But Dr Kiehlhorn, to whom I submitted the book immediately after its discovery, tells me that he cannot discover in it any proof of great antiquity, and that it contains only the well known *Paribhāṣās*. He thinks it not unlikely that the title has been given to it because some Pandit believed the *Paribhāṣās* to belong to Vyādi. I must leave the question to the decision of those Sanskritists who make the *Vyākaranasāstra* their speciality

The three MSS Nos 303 305 represent the meagre result of a long and laborious inquiry regarding Patanjali's *Mahābhāṣya*, a work which for the present is, as it were, the corner stone for the history of Sanskrit grammar and literature. As the controversy regarding the genuineness of our present text of the *Mahābhāṣya* had been going on for some time before my visit to Kāśmīr, I was particularly anxious to obtain a trustworthy and complete Kāśmīrian MS of the work, in order to ascertain if Kāśmīr possessed a redaction different from the Indian one. When I began my inquiries the Pandits told me that the *Bhāṣya* was not studied in Kāśmīr, and that they knew only of two complete MSS of the work. One of these belonged to Pan

sri nadirājānalanāyatisālenā rājānalanandanakena virachitam lāṭyapraśāsanadaśanānam samāptam. The date of the Nidāreṇa is therefore 1605 A D

† See Appx II, p cxxxix

ladhehikāḍeṣṭa does not readily give any sense. The attempt to restore the passage by writing *desāt tasmāt* * is, in my opinion, not a happy one. I accept Dr Kielhorn's† emendation, *desāntarāt*, as the most probable, both on account of the analogy of the passage in the *Pūkyapadiya* and on account of *Rajat* IV 187,‡ where *desāntarāt* actually occurs. As to the translation of the word *āgama*, I think with Dr Kielhorn that it means 'the tradition' or 'the traditional interpretation' of the *sāstra*. I have consulted the most learned grammarians in Benares, Indore, and other parts of India on this point. All unanimously declare that *āgama* must be taken in the sense for which Dr Kielhorn contends, and some even go so far as to deny the possibility that *āgama* can ever mean *grantha*. Though they are undoubtedly correct as far as the usage of the *Paṇḍitarānas* is concerned, and *āgama* is not used in the sense of a *grammatical* work, still their assertion goes too far. For the *Jainas* speak of their *forty five āgamas* or sacred works, and the *Śaivas* recognize the authority of *eighteen āganas*. In these two cases the word is certainly used as a synonym of *grantha*, and is frequently, by *lakṣhaṇā*, applied to designate MSS. As may be inferred from these remarks I stand on the side of those who are disposed, until the very strongest proofs to the contrary are adduced, to consider the present text of the *Mahābhāṣya* to be genuine.

My search for copies of *Kaṣyapa's Pradīpa* were attended with still scantier results than the inquiry regarding the *Mahābhāṣya*. No 306 contains a very small portion of the commentary on the *Navahnikā*. The MS dates, I think, from the same time as the pieces of the *Bhāṣya*. The Kasmīrians tell an anecdote regarding Kaṣyapa, which is perhaps worth mentioning. Kaṣyapa was, they say, an inhabitant of one of the smaller towns of the Valley, according to some of *Pāmpur* according to others of *Fechgām*. He lived in great poverty, and entirely gave himself up to the study of the *Mahābhāṣya* and of grammar. In this *sāstra* he acquired so great a proficiency that at last he could explain the whole *Bhāṣya* to his pupils without looking at a MS, and he understood even those passages which *Vararuchi* (?) had marked by *kundalas* (O) as unintelligible. Once a foreign Pandit from southern India, named according to one authority *Krishnambhata*, came into Kashmir and went to see Kaṣyapa at his home. He found him sitting before his house,

* The copy in the Government collection has *desam tasmāt tadāgamat*. Here the last *t* is a clerical mistake.

† *Ind Ant* IV 107

‡ See Kielhorn, *Ind Ant* V 243

engaged in manual labour, and explaining at the same time to his pupils the most difficult portions of the *Bhāṣya* from memory. Amazed at the Pāṇḍit's great learning and his abject condition the foreigner hastened to the king of Kāśmīr and obtained from him a *sāsana* granting to Kaiyata a village and an allowance of grain. But when he brought the deed to the Pāṇḍit the latter steadfastly refused to accept the gift, because he considered it unlawful as coming from a king. Later Kaiyata left Kāśmīr and wandered to Benares. There he vanquished the Pāṇḍits at a *sabhā* by his great learning and composed the *Pradīpa* at the request of the Sabhāpati. According to this story the *Pradīpa* was not written in Kāśmīr, and, if the statement that Kaiyata lived at Pāṇpur is true, it cannot be older than the 9th century. For that town was built by Padma in the reign of Ajitiphit, 844-819 A.D.* Dr Kielhorn has lately stated in his pamphlet on the *Mahābhūṣya* that he does not think Kaiyata an old writer. I agree with him on this point, and do not believe that he is older than the 13th century A.D. The earliest Indian grammarian who quotes him is, as far as I know, Śaṅkara Mādhyama. I have heard it asserted by Indian Pāṇḍits that Kaiyata was a brother of Mamata.

The small fragment of *Chandra's* Grammar, No. 289, is more curious than useful. As *Chandra* was a Kāśmīrian, or at least taught in Kāśmīr, there is no reason to doubt of its genuineness. Dr Kielhorn thinks that to judge from the fragment, the arrangement of *Chandra's* grammar must have resembled that of the *Kaṇva*, or, as Dr Burnell would say, that of the grammarians of the *Andra* school.

The MS. of the *Kāukāṣṭhī*, No. 287, is a real gem. It is the most correct and best written birch bark MS. in the whole collection, and almost without a lacuna. I collated a small portion of its contents with Professor Balasastri's edition, and found not inconsiderable differences. The readings of the Kāśmīrian MS. appeared to me the better ones. It also gives the correct statement regarding the authors of the work. In the colophons of the first four *adhyāyas* *Jayāditya* is named as the author, and in those of the last four *Upanayana*. Professor Balasastri told me that he had found the same statements in one other MS.† He considers the authors to have been *asthikas*, and men of small grammatical learning who had not penetrated to the deepest depth of the *sūtra*. The Kāśmīrians think that probably *Jayāditya* is another name of the learned King *Jaya*'s son and that

* Pl. II. 13. C. 13. The date is (General L. 1000) 844-819 A.D.

† Com. are also Dr Kielhorn's pamphlet on the *Mahābhūṣya*.

Vāmana is his minister, who is mentioned by Kalhana. Be that as it may, the *Kaukū kriti* is not a modern work, and most probably has been written by a Kashmiri. The Government MS has been made over to Professor Balasuri to be used for his edition of the *Kāśīya*.

The pieces of *Jinendrabuddhi's Nyāsa* Nos 281-86, have been transcribed from a dilapidated birch bark volume belonging to P. Bal Kōl. Other portions of the work have been acquired in former years, in the Dekhan, in Ahmadabad and in Bikaner. But the Government collection does not yet contain copies of the VIth and VIIth *adhyāyas*. I have stated already above that Jinendrabuddhi lived, according to the Kashmirians, at Varāhamūlī Hushikapura. He was a Buddhist ascetic, and is certainly not later than the 12th century, as the *Nyāsa* is quoted by Vopadeva.*

Among the smaller works explaining the appendices to Pāṇini's grammar, the *Dhatupāṭhī*, the *nipata nyāya upasargapāṭhī*, and the *lingasūtras*, Kshīrasvamin's treatises Nos 272-297 & 298-299, are of some interest, as the date of this author is known. He is, according to the perfectly credible Kashmiri tradition, the grammarian Kshīra, who instructed king *Jayapala*†. The *Lingānūśāsanā sarvārthalakṣaṇā*, Nos 310-11, shows as authors two well known names, *Sataraśvamin* the son of Dīptasvamin and *Hirṣhavarḍhana*, the son of Śrīvarḍhana. The latter appears to have been a prince‡. I am however, doubtful if it is permissible to identify him with the patron of Bīṇa and Hiwen Thsang, as the latter's father is called *Prabhakaravarḍhana*. Still it is quite possible that *Prabhakaravarḍhana* may have had a second name. In like manner I am doubtful if the *Sataraśvamin* of the *Lingānūśāsanā* is the same as the famous commentator on the *Mīmāṃsāsūtras*. It is a curious fact that the name of the father of the latter is not mentioned in any of the MSS of the *Mīmāṃsābhāṣya* accessible to me and that the best Sūtras at Puna and Benares do not know it. This question too cannot yet be decided. But I think there is a chance that the MSS of the *Lingānūśāsanā* may finally settle the date of the famous *Mīmāṃsist*.

The collection of works referring to the Kātantra or Kalipra grammar of Śarvavarman includes—

A The *Sūtras*, No 281

B Commentaries —

* Aufrecht *Oxf. Catal.*, p 176.

† *Rajal* IV 48b compare also a P. Pandit, *Trans. Or. S.* p 257

‡ Compare Appx. II p cxxxv, concluding verse

Among the remaining MSS the *Unādicrittī, dasipūṭi*, by Mānkhyaḍera, Nos 271-76, deserves a remark. It seems to be the work quoted by Ujvaladatta, but I am unable to find out to which grammatical system it belongs. The *śūtras* given have certainly nothing in common with those commented on by Ujvaladatta*. The *Rupācatāra* is a work which gives all the verbal forms and derivatives, and resembles the *Mādhavīyā dhātucrittī* and the so called *Dhātudhis* of the Jains.

As regards the works on Prakrit grammar, the text of the copies of the *Prākṛitapraśūsa* and of its *Tīkā*, Nos 293-4, differs very considerably from that given in Professor Cowell's edition. The two MSS are, unfortunately, not very good. The oldest has apparently been copied from a mutilated birch bark volume, the leaves of which had lost pieces on the right-hand side. But if a new edition of the *Prākṛitapraśūsa* is prepared, Kāśmīrian MSS. ought to be consulted. This is so much the more necessary as Bhāṣya certainly was a Kāśmīrian.

Among the *Joshas* the most important work is the *Īolapraśūsa* of Kṣhemendra, *Īyāsādīta*, Nos 339-40, a copy of which is preserved in the Berlin library, and has been described by Professor Weber, *Catalog*, p. 221. I cannot agree with Professor Weber either as to the age of the book or as to its value. Kṣhemendra *Īyāsādīta* can be nobody but the poet, who wrote, as I have shown above, in the eleventh century. If the surname were not sufficient to prove this, the contents of the book would. For Kṣhemendra the poet was a practical man who loved to describe the actual daily life of his times. He shows this in the *Kālāśūsa* and the *Simanāmāśikā*. Exactly the same spirit pervades the *Īolapraśūsa*. This work gives a great amount of information on the daily life of the Hindus, which elsewhere we seek in vain. He gives forms for *kunī*, or letters of exchange, bonds, and the like, the titles of most of the Kāśmīrian officials, in some cases with explanations, a list of the parganas into which Kāśmīr was divided, etc. The importance of such information cannot be overrated, as all the other *Joshakāras* live too high in the clouds of the *śūtras* and of poetry to care about such trivial matters as the geography, administration and commerce of their country. I regret nothing more than that I could obtain only the two copies of the work entered in the classified list, and that a commentary was not to be had. The two copies are too bad to allow an edition to be made. I have

* See Appx II p. cxviii.

offered to my Kāśmīrian friends a considerable reward for a good MS, and encouraged P Dīmodar to write a commentary on the book. The complete copy, No 339, which is probably fifty-two years old, I fear has been 'cooked,' as in some of the formulas Musalman names are used.

The new *Kośha* by Mankhī, Nos 337-38, is not very important, but its author is probably the poet of the 12th century who composed the *Srīkonthacharita*. For the *Kośha* is quoted by the pupil of Hemachandra (died 1174) who wrote the *Anekārthahairavakumudī*, the commentary on Hemachandra's *Anekārthakośha*. In Mankhī's glossary the words are arranged according to their final letters, e.g. *kāntāh*, *ekāhsharāh*, *diyāhsharāh*, *tryāhsharāh*, etc. The new copy of the *Anekārthadhyamanjanī* proves that its author was *Mahākshapanahī*, and that the oft quoted *Kshapanīhakośha* may be struck off the list of desiderata.*

The most interesting works in section V of the classified list are the *Prasastabhūshya*, by *Prasasta*, Nos 396 and 397, which explains the *Prasastikavūtras* and its commentary the *Nyāyalandah* by Śrīdhara. The latter is particularly valuable, because its author gives his date Śaka samvat 911, or 991 A.D. Śrīdhara's father was named *Biladeī*, and his mother *Abholā*. He lived under the protection of a prince called *Pandulasa*, in the village of *Bhūrisrīṣṭī* in *Dakṣinārādhā*†. I do not know where these localities are to be found. I obtained copies of both these works on the *Prasastikavūtrāṇa* from the Jesalmīr *Bhandar*.

A curious and very useful though modern treatise is the *Laukika nyāyasaṃgraha*, Nos 400-401, of *Raghunathī*, a Nijput‡. This worthy has collected the *nyāyas* or 'instances' from familiar instances, which occur in the *sūtras*, especially those from the *Pedāntasūtra*, e.g. *danādupapikajaya dehaḥ t panyaya* etc. The collection is not complete, but contains a good deal more than what Professor Bhasastri has given in his article in the *Pandit*. P Vaminacharya Jharkar is at present engaged on a still more extensive work on this subject, which will comprise about 900 such *nyāyas*.

Among the few Vedānta works from Kāśmīr the commentary on the *Bhāṣya* *idgita* is the only one to which it is necessary to call attention, because its author is the famous Sūtra philosopher *Abhinavaguptī*,

* See VI, x II, p. cl.

† See VII, x II, p. clxxvii.

‡ See VII, x II, p. clxxv.

regarding whose date, as will appear presently, there can be no doubt. That is more than can be said of the authors of the other ancient *śāstras* of this work.

The works placed in class 'XIII' of the list in APP. I, 'Śaiva Philosophy and Tantras,' are comprised by the Kashmirians under the general name *Śaiva śāstra*. But in reality they belong to several distinct *śāstras* which all draw their origin from the Śaiva creed. We have firstly a certain number of works referring to the ritual of Śaivism, professed in Kashmir, viz. —

(a) *Dikshasūtras*, or, as they are commonly called in Kashmir, *Kalādīśhās*.

(b) Works on the *niṭya*, *namattika*, *kāmya kriyās*, i.e. rites which a Śaiva has to perform daily, or on particular occasions, or in order to obtain particular benefits.

(c) Works on the Tantrika *zm śhthānas*, the magic rites which also are *kāmya* rites, or at least closely resemble them.

Another portion of the MSS, and by far the largest, refers to the transcendental doctrines, or the philosophy, of the Śaivas. These must be divided into two classes, according to the two great Śaiva schools of Kashmir —

(a) Works referring to the so called *Spṛṇḍa śāstra* of *I aṇugupta*,

(b) Works belonging to the *Pratyabhinyasāstra* of *Somānanda* and *Utpala*.

To a third division belong the various *stotras* or hymns addressed to Śiva, which on account of their purely philosophical contents have been placed here instead of under Poetry.

There are, further, a few of the Śaiva *Āgamas* and pieces of two *Sūtras*, the *Ānḍa* and *Putāla* which I am unable to classify, though it is not difficult to see that they refer to Śaivism.*

The works belonging to the first class require not many remarks. The rites which they teach are as I have stated above, imitations of Vedic ceremonies and some of the *mantras* employed are real Vedic *mantras* while others are the well known formulas of the *Mantrasāstra* consisting of monosyllables. The *Karmaṇyāśāstra*, Nos. 138-39 was composed in Vikrama S. 1130 or 1050-74 A.D.† The *guru* of *Soma sambhu*, its author, was called *Saseta* and his *paramaguru* *Īsana*.

* One work, the *Śāḍḍa śāstra* has been placed by mistake in class XIII. It is a Vaishnavite work, and should stand in class XII.

† No. 436 fol. 7b. 1. 12. s. 4. *Īraṇa nāṇṇipakāśasamudbhavastu sungāgā bhikṣu śāḍḍa śāstra*, etc.

As regards the works comprised in the second division, not one of them is older than the end of the eighth century. *Vasugupta*, the author of the *Spandakurīkā*, No 508,* to whom as tradition has it the *Spandasūtras* were revealed taught his doctrine to *Bhāṭṭa Kallata* † a contemporary of *Śaṅkara*, A D 801 ‡. It may therefore be inferred that *Vasugupta* came forward with his doctrine about the end of the eighth century, or even a little later. In no case can he have been earlier. His system has been described by *Śaṅkara* *Madhava* in the *Sarvadarśanasaṅgraha* under the title *Saivadarśana* §. I cannot characterize it better than by quoting Professor Gough's words in his prefatory note to the translation: "The Śaivas have a considerable resemblance to the Theistic Sāṅkhya, they hold that God, souls, and matter are from eternity distinct entities, and the object of philosophy is to disunite the soul from matter, and gradually to unite it to God. *Śiva* is the chief deity of the system, and the relation of the three is quaintly expressed by the allegory of a beast, its fetters and its owner." I may add that while *Śiva* is the *Ātman*, his spouse *Parvati* is the *parāmatma* of the *Ātman* and according to the *Spandasūtra* || is also called *Spanda*, *śūcichechalābhāsorūpataya* "because she appears to be some what moveable." Other names of the *Śakti* are *urmi* *kala* *udya*, *hrīdaya* *śūcī*, *parā*, etc., each of which refers to a peculiar aspect of the power. From the resemblance which as Prof^r Gough has shown the Kāśmīrī Śaiva philosophy bears to the Śaivism of Southern India as well as from the statements which *Bhāṭṭa* in the *Śrīharṣa* and the Chinese pilgrims make regarding the religious sects of India it is perfectly clear that *Vasugupta* was not the founder of the *Śaivadarśana*. He probably did nothing more than change some of its doctrines ¶.

The *Spandasūtras* Nos 518-19 which as well as the *Kurīkās* Nos 508-10 must be considered as belonging to him have been noticed by Dr. Lutz-Edward Hall, *Catalogue* p 196. *Vasugupta* a pupil of *Bhāṭṭa Kallata* composed the *Spandasūtras* a commentary on his

* Appx II clev

† S o Bhāṭṭakurīkās 111 112 113 114 Appx II lxvii and Hall *Catalogue* p 196

‡ *Rajast* V 66

§ See *Tr. B. a. c. P.* 11 New Series, L. 11 p. 249. It ought to be noted that all Śaivās are authors and seem to be Hindu or Buddhist.

¶ Fol. 17

* Comparison of Dr. Hall *Catalogue* p 196, where *Vasugupta* is mentioned as one of *Vasugupta*'s pupils.

teacher's *Kaṣikā** According to Bhāskara's *Tāttika*, vi 43, Kallata seems also to have composed *Sūtras* of his own† Among the other commentators on the *Spandasūtras* and *Spandakārikā, Utpalā*, the author of the *Spandapradīpikā*, No 312, belongs probably to the first half of the tenth century, i.e. if he is the same person as he who wrote the *Pratyabhijñā śāstra* Rāmakantha, the author of the *Tippaṇi* on the *Spandasarcusca* calls himself a pupil of *Utpaladeva*, and lived therefore in the latter half of the tenth century (App II p. clxvii) *Kṣhemendra*, the author of the *Spandanirṇaya*, No 311, and of the *Spandasamīkha*, 517, appears to be identical with *Kṣhemarāja*, the pupil of *Abhinavagupta*, and belongs to the first half of the eleventh century To the same period belongs, I think, *Bhāskara*, the son of *Divalara*, the author of the *Partita*, between whom and Kallata four generations of teachers intervened‡ I am unable to make out the dates of the other authors

The second branch of the *Saiva Darsana* represented in the collection, the *Pratyabhijñānsana*, has also been described by Siyana § Its name means 'Recognitive system' It appears to be a pure idealism and an application of Śaṅkarachārya's principles to the Saiva philosophy Siyana says regarding it|| — "Other Mahesvaras are dissatisfied with the views set out in the Saiva system as erroneous in attributing to motiveless and insentient things causality in regard to the bondage and liberation of transmigrating spirits They therefore seek another system and proclaim that the construction of the world or series of environments of those spirits is by the mere will of the Supreme Lord They pronounce that this Supreme Lord who is at once other than and the same with the several cognitions and cognita, who is identical with the transcendent self posited by one's own consciousness, by rational proof and by revelation, and who possesses independence, that is, the power of witnessing all things without reference to anything ulterior, gives manifestation in the mirror of one's own soul to all entities as if they were images reflected upon it Thus looking upon

* Appx II clxv clxvi The print is the heading which makes Kallata the author of the *Tippaṇi*, ought to be corrected It ought to be *Siyaṇa* or *Siyaṇa*, by Kallata with the *Siyaṇa* or *Siyaṇa* written by Rāmakantha

† Appx II clxvii I must confess that I do not quite understand the verse There appears to be corrupt

‡ See Appx II, l. c. cit

§ The *Journal of the Asiatic Society* pp 184-189

The translation is by Mr. Gough given in the *Journal of the Asiatic Society*

gupta, the son of *Narasimhagupta*, and that he is the *prasishya*, or pupil's pupil, of the *guru* whose work he explains. Consequently *Utpala*, the author of the *Pratyabhijñāsāstra*, and son of *Udayakara*, was the teacher of *Lakshmanagupta*. Again, *Somānanda** was the teacher of *Utpala*, and it seems to me the first promulgator of the *Pratyabhijñā* system, since he is the oldest authority quoted for it both by *Abhinavagupta* and by *Sāyana*†. Now, as *Abhinavagupta* wrote between 993 and 1015 A D, *Somānanda* must be placed about the beginning of the tenth century. *Utpala* probably wrote between 930 and 950 A D, and *Lakshmana* taught between 930 and 975 or 980. *Abhinavagupta*'s pupil was *Kshemarīya*,‡ who wrote the commentary on *Bhattachārīya*'s *Śaivachintāmani*, the *Śaivachandodyota*, the *Paramesastotrāvalīkriti*, the *Paramārthasamgrahavivṛiti*, the *Pratyabhijñāhrīdaya*, the *Sāmbapanchāśikāūvarana*, and other works not included in the collection. These treatises must all of them have been composed in the first half of the eleventh century. As *Kshemarīya* calls *Abhinavagupta*§ the *prasishya*, or pupil's pupil, of *Bhattachārīya*, it follows that the latter must have been a contemporary of *Utpala*, and either have taught *Indurāja* or *Lakshmanagupta*.

The latest of all the writers on the *Pratyabhijñā* who are represented in our collection is *Jayaratha*, the author of the *Fuella*, the commentary on *Abhinavagupta*'s *Tantrāloka*. He gives his pedigree at great length,|| and says that his great great grandfather's brother *Sivāratha* (l c v 21) was the minister of king *Uchchala*, A D 1101 1111, and that his father and he himself lived under the protection of one *Rājārāja* (ibid vv 28 34). As four generations intervene between the minister of *Uchchala* and *Jayaratha* he must have written about the beginning of the 13th century.

In order to make these chronological deductions clearer, I give a tabular statement of the authors and works on the *Pratyabhijñāsāstra* whose dates are known, together with some additional information.

* Appx II, p. clx., l. 19

† See particularly Appx II. *Prat. laghuvṛtti*, introductory verses 2 and 3

‡ Appx II, pp. clxvi and clxviii. He is I think, the same as the *Kshemendra* who wrote the *Spandasamśloka* but certainly different from the poet *Kshemendra Vyāsaddsa*.

§ Appx II, p. cxv., l. 5

|| Appx II, pp. cli. clii. The name *Jayadratha* on page xxix ought to be corrected to *Jayaratha*.

In conclusion I have to add that the complete MS of the *Tantrāloka-riceka*, No 149, which comes from Dillī, is probably unique. The MSS from Kāśmīr are all mutilated, and the Pandits asserted that the commentary on a number of *āhnikas* had been lost.

The little hymn by Avadhūta, No 471, is ascribed by the Kāśmīrians to the Siddha who, according to Kalliana, I 112, conquered the Buddhas in the reign of Jaloka, circa 220 B C. But I find no evidence to support this statement.

I have now only to add a few remarks regarding the Kāśmīri language and the MSS containing works written in Kāśmīri, Nos 769-812. Kāśmīri is a Prakrit, one of the languages descended from Sanskrit, or rather from one of the dialects out of which the classical Sanskrit was formed. It differs, however, very considerably from all its Indian sister tongues. Nearest to it comes Sindhī, but the differences between Sindhī and Kāśmīri are greater than those between Sindhī and Gujrātī or Hindī. The chief peculiarities of Kāśmīri phonetics are —

(1) The preservation or development of a clear short *a* as a substitute for ancient *ā*, e.g. *aṭha*,† 'the hand' = Hindi *hāth*, Sanskrit *hastā*, *chūra*, (*tsūra*) ablat. sing. of *chūr*, 'a thief' = Sansk. *chorāt*, *chūran*, obj. case pl. = Sansk. *chorānām*, *karān*, pres. part. of *karun*, 'to do'.

(2) A great confusion between *e* and *ɛ* and *o* and *u*, which are frequently difficult to distinguish from each other. Hence the Pandits wrote *ē* for *ɛ* and *ṛ* for *e*, *ṡ* for *o*, and *ai* for *u*.

(3) The development of the letters *ṡ*, *u*, and *ū* (pronounced nearly like the German sounds thus marked) either by the influence of a following *i* (Umlaut), or in the case of *u* directly from *ɛ*, e.g. *bror*, 'a cat,' fem. of *brōr*, 'a tom cat' = Sansk. *vidālī*, developed by means of an intermediate stage *brōri*, *karun*, fem. of *kar*, 1st pers. sing. perf. fem. of *kar*, from *karun*, 'to do,' with the affixed pronoun *me*, 'I,' derived from *karī me*, through an intermediate stage **kari me*.

(4) The regular change of medial *a* and *e* to *u* or *o*, through the influence of an original following *u*. compare, e.g. *karun*, nom. sing. verb-noun of the verb *kar*, 'to do,' with the objective case *karṇas*, where the *u* of the nominative is owing to the lost *u* of the termination as Sindhī *karanu* shows *karṇ*, nom. sing. 'an elephant,' *karṇis*, obj. case.

† The pure clear *a* will be noted here and in the sequel by *a* or *ā* as it is to be pronounced.

On the same principle rests also the intrusion of original final *u* into the preceding syllable, in case the vowel of the latter was *i*, *e* *g.* *nyul^u*, nom sing masc 'blue,' obj case *nīlu*, *dyūlīk^u*, perf pass part and perfect tense, 'seen, he saw' compare Gujarāṭi *dīlho*, Sindhi *dīlhu*. The Kāśmīrī fem is also *dīlhi*.

(5) The development of a final exceedingly short vowel *u*, the representative of original *o* or *u*, of a final *i* of the same description, a remnant of ancient *i*, *e g.* *gur^u*, nom sing 'a horse' = Hindi *ghoro* or *ghodo*. The sound occurs regularly in the nominative of all words following the second or *i* declension. In the old Kāśmīrīan works *e g.* the Sayings of Lallā, *ṛṣṭi goro* is written, which is to be pronounced *gur^u*, and the word is dissyllabic. This is not the case in modern poems.

(6) The almost complete disappearance of the soft aspirates *gh*, *dh*, *dh*, and *bh*, for which the corresponding unaspirated letters appear, *e g.* *gur^u*, 'a horse' = Hindi *ghodo*, *bātun*, 'the telling, the discovering,' or 'to tell, to discover' = Sansk *bhāvanam*, *bhā*, 'the brother' = Hindi *bhāi*.

(7) The occasional development of *ch* (pronounced *ts*) out of the ancient *ç* *cha*, *e g.* *chūr*, 'a thief' = Sansk *chora*.

(8) The development of a new soft sibilant, *z*, which takes the place of ancient Sansk *dhya*, Prakrit *zha*, *e g.* *manz*, 'in' = Sansk *madhye*, *bō un* 'the hearing, to hear,' from Sansk *budhya te*.

(9) The frequency of the change, which Schleicher calls *zeticism* *e g.* *kol^h*, masc 'dry' = Sansk *sukhla*, fem *hockhī* (= *isukhī* = *sukhī*), masc *nyul^u* fem *nīy* (= *nī* or *nīy*), masc *gomat^u* 'gone,' fem *gomuch*.

(10) The nearly complete suppression of lingual *na*, *e g.* *karun* = Sansk *karanam*, Marāṭhī *karane* *i*, *kin* 'the car' = Sansk *karni*.

(11) The insertion of an epenthetic *r* *e g.* in the name of the towns Blybror, which stands for Vijayavīhara, and Prūncā = Pūnachā (Hawen 1189g) and Sansk Parnotsā.

In the treatment and in the declensions I note the following peculiarities —

(1) The unification of the neuter and masculine genders, for which one single form is used *e g.* *nyul^u*, 'blue,' corresponds to Sansk *nīlā* and *nīlam*, Gujarāṭi *nīlo* and *nīlu* *i*. (The Gujarāṭi forms too, are pronounced, by everybody except pedants, exactly alike.)

(2) The retention of four of the ancient cases and of two declensions for the masculine and two for the feminine, viz —

I.—Stems in n, masculine

Singular

Nom.	chûr, 'a thief' = Sansk.	chorah.
Acc.	chûr	= „ choram
Inst.	chûran	= „ chorena
*Ablat.	chûra	= „ chorât
Obj.	chûras	= „ chorasya
Voc.	chûrâ	

Plural.

Nom.	chûr	=	chorâh
Acc.	chûr	=	chorân
Inst.	chûrav	= Vedic	chorebhih
Obj.	chûran	= Sansk	chorânâm
Voc.	chûro.		

II.—Stems in i and ya

Singular

Nom.	hast ^a , an elephant
Acc.	hast ^a
Inst.	hast ⁱ , = i + u.
Obj.	hastis = Prak -is ^a
Voc.	hast ^y â

Plural

Nom.	hast ⁱ = Sansk. -ayah
Acc.	hast „ in
Inst.	hastyav or hastyau = { ibhih yebhih.
Obj.	hastyan or hastyau { inâm
Voc.	hastyo { yânîm

III.—Stems in i

Singular

Nom.	devi, a goddess = Sansk	devi
Acc.	devi	= „ devim
Inst.	deviyi	= „ devyâ.
Obj.	deviyi	= „ devyâh
Voc.	deviyi	

* This case is of rare occurrence, and not formed from all nouns, examples actually noted are manśa, Sansk n adhyât, tala, Sansk talât, nâra 'by fire,' etc

Plural

Nom	deviyi	=	Sansk	devyah
Acc	deviyi	=	,,	devih.
*Inst	deviyav	=	,,	devibhuh
*Obj	deviyan	=	,,	devinâm
Voc	deviyo			

IV — *Mixed i and yî stems, the latter in the plural only*

	Singular	Plural
Nom	gâd, 'a fish'	gâda
Inst	gâdi	gâdau
Obj	gâdi	gâdan
Voc	gâdi	gâdo

All Kāśmīrī nouns follow one or other of these four declensions, with a few exceptions which have lost the case-terminations nearly or altogether. To the latter class belongs, *e.g.* *yed*, the belly, which only substitutes *yad* in the oblique cases. The only real difficulties consist in the internal vowel changes, which are most capricious, though always depending on original final *u* or *i*. Thus *brōr*, 'a cat,' (fem) shows in the objective case the old *ā* of *vidāti*, and makes *brāri*, while its masc has in the same case *brōris* = Sansk *vidāti*[*la*]*ya*.

Besides these ancient cases, Kāśmīrī forms, like the other Indian Prakrits, a new genitive by means of adjectival affixes, most frequently by the affix *-hyund** or *-hyund**, masc, pl *hındi*, fem *hinz* pl *hinzā*, which is attached to the objective case, and becomes, in case the latter ends in *s*—

*sund** (for *shyund*) masc, pl = *sund*,

sunz fem, pl *sunzi*,

e.g. *chūrasund**, 'belonging to a thief,'

*chūranhyund**, 'belonging to thieves,'

deviyi { *hyund** } = 'belonging to a goddess' *

Substitute for these terminations in the cases of lifeless things adjectives in *ul** formed from the base of the word (Sansk *ulā*) fem *uch*,

e.g. *svarguk** masc referring to heaven *

svarguch, fem

or *ur** fem *uri*, *e.g.* *ghasur**, *ghasuri*, 'of grass'

For N Pr *un** in *un*, fem (Sansk *una*, *aiy na*, *ni*, *nā* is used

* These two cases are rather formed from a stem in *yā*

e g *Chandrāmuni*, *muni*, 'belonging to Chandrām'

Numerous other cases may be formed by adding postpositions to the objective cases

The Pronouns, too, preserve a good many old forms, which do not occur in the other Prakrits, e g the nominatives *su*, Sansk *sa(h)*, and fem *so*=Sansk *sā*. But some remarkable new forms have been produced, such as *bo* (spelt by the Pandits *ṛ*, 'I'), which I take to be a representative of Sansk *bhavat*, originally pres part of *bhū*, 'to be,' but used as a respectful mode of addressing others and *cina* (*tā*), 'thou,' which shows a zetacism utterly unknown to Indian vernaculars

In the verb one of the most striking features is that the *verbum substantivum* is a nominal base with masc and fem, which has been formed from the root *chha*, which occurs in many Indian vernaculars, viz —

Present tense

Singular		Plural
1 {	Masc <i>bo chhu s</i>	<i>asi chhu</i>
	Fem <i>bo chhe s</i>	<i>asi chhe</i>
2 {	Masc <i>cha chhu k</i>	<i>toh chhu va</i>
	Fem <i>cha chhu k</i>	<i>toh chhu va</i>
3 {	Masc <i>su chhu</i>	<i>tim chhu</i>
	Fem <i>so chhe</i>	<i>tima che</i>

This paradigm shows also curious affixes in the 1st and 2nd persons singular and in the 2nd person plural, which I believe to be remnants of the personal pronouns that were first attached to the nominal bases, and afterwards once more placed before them. The other tenses of the verb subst are formed from the root *ās un*, 'to be'

In the conjugation of other verbs only three old tenses and moods have been preserved, the imperative, the present, and the future. This agrees with the practice of some of the Indian vernaculars e g of Gujarati. But the present tense has obtained the sense of the future, and the future tense serves for the conditional, viz —

Imper 2nd pers *gacchi* (*gats*) = Sansk *gachha*

Fut 3rd pers *so gacchi* = Sanskrit *gachhatsi* = Prakrit *gachhaisi*
compare Guj Hindi *kare*

Fut 3rd pers pl *tim gacchan* = Sansk Prak *gachchanti*

Conditional 3rd pers sing see *gacchake*, 'he would go'

3rd pers plur *tim gachhalinahan* they would go

The change of the original *syn* to *ja* of the affix is well known in Prakrit

3 Masc	(a)	tamī } kor
		tamī }
	(b)	tamī } koru n
		tamī }
	(c)	koru m
3 Fem	(a)	tamī } kar
		tamī }
	(b)	tamī } karū n
		tamī }
	(c)	karū n

The derivation of the preterites from the root of the verb always follows the Sanskrit, and it is impossible to explain them by Kāśmīrī. Thus *deshun*, 'to see,' makes *dyūth** = *ditho* = *drishṭa*, *dyun*, 'to give,' *dyūt** = **dito* = Guj *didho* = Sans *dattak*. The difficulties for the ordinary learner are further increased by the changes in the radical vowels caused by the original *u* of the nominative termination of the participle.

There is the usual liberal allowance of periphrastic tenses formed with the participles pres in *ān*, the new past part in *mut**, the participle future = *arun* or *anvol*, and all the tenses of the verb substantive,* e.g.

bo ôvus gachhīn, 'I was going,'

bo chhus gōmut*, 'I have gone,'

bo chhus gachhānvol, 'I am about to go,'

bo chhus gachhāvun 'I am just about to go.'

Among the old verbal derivatives the Kāśmīrī has preserved the Sanskrit absolutive in *lāṭ*. Thus we have from *gachhun*, to go *gachhāt*, 'having gone,' which stands for **gachhitu* = **gachhitā*.

This slight sketch will show that Kāśmīrī is a very peculiar language, and worthy of being studied. I believe that it has the greatest importance for the comparative grammar of the Indian vernaculars, because, for instance, it so clearly reveals the manner in which the new cases of the declension have been formed from the old bases, a point which in the other languages is exceedingly difficult. The facts which I have given above differ somewhat from those given by Mr Bowring † Dr Elmslie,‡ and others. They have been obtained partly from Munshi Yār Mahommed, whom I have mentioned above as the late Dr Elmslie's teacher, and from two Kāśmīrī poems, *Nagarjunacharita*

† *Jour Feng As Soc*

‡ *Kāśmīrī Vocabulary and Grammar*

Appendix I

CLASSIFIED LIST OF MSS PURCHASED IN 1875-76

• A BRAHMINICAL LITERATURE

I—VEDICA

No.	Name of Work.	Author	Fols.	Lines.	Age	Material	Character	Where bought	Complete
1	Attharvavedasamitā Pāpaleśa Akhāś	O	201	12	N C	Paper	Dev	Kashmir	Incomplete
2	Atharvasikṣopaniṣat	O	1	6	O	Ditto	Skr	Ditto	Complete
3	Āśvadhyaṇa from Laṅkāśāstrā	O	5	12	N C	Ditto	Dev	Ditto	Ditto
4	R gveda-pratishākhyaśāhya	Laṅkā	14	11	Ditto	Ditto	Ditto	Ditto	Incomplete
5	R gveda samitā with Kh lakṣṇa and Āraṇyaka	O	191	31	Saptarshī	Whija	Skr	Ditto	Complete
6	R chakra	O	216	26	O	Paper	Ditto	Ditto	Ditto
7	R chakra	O	569	16	O	Ditto	Ditto	Ditto	Incomplete
8	Itareti opaniṣat	O	7	6	O	Ditto	Ditto	Ditto	Complete
9	Kātharallī	O	17	6	O	Ditto	Ditto	Ditto	Ditto
10	Kāthaka I 7—17 and I 6	O	83	13	N C	Ditto	Dev	Ditto	Ditto
11	Kāthakagṛhyasūtra saḍśāhya	Laṅkāśā Devajāla	179	14	Ditto	Ditto	Ditto	Ditto	Ditto
12	The same	The same	125 + 567	25	Saptarshī	Ditto	Ditto	Ditto	Ditto

No	Name of Work	Author	Fols	Lines	Age	Material	Charac- tor	Place where bought	
13	Kāpīlak-ogṛhyasūtra saṁhāṣṭra	Laṅgākṣhi Devapāla	148	16	O	Paper	Sār	Kasmīr	Incomplete
14	The same	The same	335	15	O	Bhāṛja	Ditto	Ditto	Ditto
15	Kābhānī lāṭṭukā	Hararata	37	10	Septarshabhi	Paper	Ditto	Ditto	Complete
16	Kenopanishat	O	6	6	O	Ditto	Ditto	Ditto	Ditto
17	Kaivalyopanishat	O	5	6	O	Ditto	Ditto	Ditto	Ditto
18	Goṣāṭhapaṇi	O	16	6	O	Ditto	Ditto	Ditto	Ditto
19	Gāṇḍageyagāna	O	233	10	1733*	Ditto	Dev	Jepur	Ditto
20	Cāṭurāṣṭramyadharmā	Kābhānyana	1	6	O	Ditto	Sar	Kasmīr	Ditto
21	Chārḍyāṭṭyāṭṭikāśā	O			N C	Ditto	Dev	Ditto	Ditto
22	Paśaradhāṇas two	Laṅgākṣhi & from Viśh nūdhār mūtārā	20	13	Ditto	Ditto	Ditto	Ditto	Ditto
23	Prasnopanishat	O	12	6	O	Ditto	Sār	Ditto	Ditto
24	Bṛāhmanādvītanopanishat	O	33	6	O	Ditto	Ditto	Ditto	Ditto
25	Uralimopanishat	O	3	6	O	Ditto	Ditto	Ditto	Ditto
26	Maatrāṭṭī adhyā 14	Śātrughna	70	11	N C	Ditto	Dev	Ditto	Ditto

* Dates to which nothing is added refer to the V krama era

No	Name of Work	Author	Fols	Lines	Age	Material	Character	Place where bought.	
II—PURĀNAS, MĀHĀTMYAS, etc									
45	Adhikamācāpāla	0	1	16	0	Paper	Sār	Kasur	Complete
46	Anrayabodhini; commentary on the Veda stuti in the Bhāgarata	Kavi Chū dāmācā kravartu	38	14	1847	Ditto	Dev	Bilāner	Ditto
47	Aparāyitā	0	1	16	0	Ditto	Sār	Kasur	Ditto
48	Amaramāthamāh	0	4	12	0	Ditto	Ditto	Ditto	Ditto
49	Amarsavarakalpa	0	7	16	0	Ditto	Ditto	Ditto	Ditto
50	The same	0	12	15	0	Ditto	Ditto	Ditto	Ditto
51	Amarsavarāmāh	0	4	12	0	Ditto	Ditto	Ditto	Ditto
52	Amarsavarayitri	0	3	12	0	Ditto	Ditto	Ditto	Ditto
53	Indraprasthamāh	0	33	9	0	Ditto	Dev	Dilhi	Incomplete
54	Kedārapurana	0	46	16	0	Ditto	Sār	Kasur	Complete
55	Kheleamāh	0	1	12	0	Ditto	Ditto	Ditto	Ditto
56	Gangam'h	0	3	16	0	Ditto	Ditto	Ditto	Ditto
57	Gangesavarāmāh	0	2	16	0	Ditto	Ditto	Ditto	Ditto
58	Gargatāhāt	0	317	9	N C	Ditto	Dev	Ditto	Ditto

59	Godāraimabādtmāya	0	107	14	1903	Ditto	Ditto	Surat	Ditto
60	T rtihamābādtmyasamgraha	0	34	18	N C	Ditto	Sār	Kasmīr	Ditto
61	Tīrtihastamgraha	Sāhebrām	15	14	Ditto	Ditto	Dev	Surat	Ditto
62	Dāmardkagurbhaguramāb	0	2	12	0	Ditto	Sār	Kasmīr	Ditto
63	Dvārikāmābādtmāya	0	198	9	0	Ditto	Dev	Ditto	Ditto
64	N lamatapūrnā	0	50	12	N C	Ditto	Ditto	Ditto	Ditto
65	The same	0	65	22	0	Ditto	Sār	Ditto	Ditto
66	The same	0	109	14	0	Ditto	Ditto	Ditto	Incomplete
67	The same	0	77	17	0	Ditto	Ditto	Ditto	Ditto
68	The same	0	47		0	Ditto	Ditto	Ditto	Ditto
69	Naubandhanamāb	0	26	16	0	Ditto	Ditto	Ditto	Complete
70	The same	0	21	14	0	Ditto	Ditto	Ditto	Ditto
71	Pushkaramāb	0	85	10	1844	Ditto	Dev	Jepur	Ditto
72	Bahurūpakalpa	0	4	16	0	Ditto	Sār	Kasmīr	Ditto
73	Br hannārad yapurāna	0	135	12	Septars 129	Ditto	Ditto	Ditto	Ditto
74	Brahmapurāna	0	299	21	0	Ditto	Ditto	Ditto	Ditto
75	Bhr gut rtihamāb	0	3	12	0	Ditto	Ditto	Ditto	Ditto
76	Bhṛngesasambha	0	73	15	0	Ditto	Dev	Dilhi	Ditto

No	Name of Work	Author	Fols.	Lines	Age	Material	Character	Place where bought	Complete
77	Mahāgarayāsurī bhā	O	7	12	O	Paper	Sār	Kasmīr	Complete
78	Mātarā lamāh	O	13	16	O	Ditto	Ditto	Ditto	Ditto
79	The same	O	14	13	O	Ditto	Ditto	Ditto	Incomplete
80	Mitrasthādā karā lamāh	O	4	16	O	Ditto	Ditto	Ditto	Complete
81	Rasayā ancha bhāyā	O	45	15	1848	Ditto	Dev	Bikāner	Ditto
82	Lambā larāmadimāh	O	3	12	O	Ditto	Sar	Kasmīr	Ditto
83	Langapudāna	O	144	15	O	Bhūjā	Ditto	Ditto	Incomplete
84	Vāyastalānāpācī atarang nāmāh	O	4	12	O	Paper	Ditto	Ditto	Complete
85	Vārāhamāh	O	11	16	O	Ditto	Ditto	Ditto	Incomplete
86	Vārāhapurāna	O	333	13	N C	Ditto	Ditto	Ditto	Complete
87	Vayāsvaramāh	O	51	16	O	Ditto	Ditto	Ditto	Ditto
88	Vīastānab	O	4	16	O	Ditto	Ditto	Ditto	Ditto
89	Vīśnuadharmottara K I	O	275	13	N C	Ditto	Dev	Ditto	Ditto
90	The same, K II	O	260	13	Ditto	Ditto	Ditto	Ditto	Ditto
91	The same K III	O	120	12	Ditto	Ditto	Ditto	Ditto	Ditto
92	The same K I & II	O	1-480	18	O	Bhūjā	Sar	Ditto	Incomplete

93	The same k III	0	488-- 755	17	0	Ditto	Ditto	Ditto	Ditto
94	Śarvāstaranāḥ	0	43	16	0	Paper	Ditto	Ditto	Complete
95	Śivadānāḥ	0	5	11	0	Ditto	Ditto	Ditto	Incomplete
96	Śivadharmottara	0	38	10	N C	Ditto	Dev	Ditto	Ditto
97	Santhyāmāḥ	0	0	16	0	Ditto	Śār	Ditto	Ditto
98	Another copy	0	14	16	0	Ditto	Ditto	Ditto	Ditto
99	Śivadvānamāḥ	0	2	12	0	Ditto	Ditto	Ditto	Complete
100	Śhāṇḍilyanāmāḥ	0	3	12	0	Ditto	Ditto	Ditto	Ditto
101	Harandakutāmāḥ	0	19	12	0	Ditto	Ditto	Ditto	Ditto
102	Harshavarāmāḥ	C	8	13	0	Ditto	Ditto	Ditto	Ditto
103	The same	0		16	0	Ditto	Ditto	Ditto	Ditto
III—POETRY, PLAYS, AND FABLES									
104	Atikha lāharaṇaṇṭaka	Kādamba	150	7	N C	Ditto	Dev	Gwalher	Ditto
105	Aḥḥutaramaṇa		77	12	0	Ditto	Śār	Kasur	Ditto
106	Amagādyarāṇḍarāṇḍaka	Murari	120	12	0	Ditto	Ditto	Ditto	Ditto
107	Arillāśvataratotra	Kādhana	2	12	N C	Ditto	Dev	Ditto	Ditto
108	Ānandakāṇḍa sotika	Ananda	47	13	Ditto	Ditto	Ditto	Ditto	Ditto

No	Name of Work.	Author	Fols	Lines	Age	Material	Character	Place where bought	Complete
109	Isvaraśataka	Atāra	26	11	N C	Paper	Dev	Kasmir	Complete
110	Kathakautika	Varapan ditto	70	13		Bhūja	Śar	Ditto	Ditto
111	Kathasaritsāgara	Somadeva	424	23	O	Ditto	Ditto	Ditto	Incomplete
112	The same	The same	507	21	Saptarshi ¹⁹	Ditto	Ditto	Ditto	Ditto
113	The same	The same	453	23		Ditto	Ditto	Ditto	Ditto
114	The same 1st half	The same	359	20	O	Ditto	Ditto	Ditto	Ditto
115	The same 2nd half	The same	258	20	O	Ditto	Ditto	Ditto	Ditto
116	Kalerakutūhalaprabasana	Bharaivāja	51	8	N C	Paper	Dev	Gwalior	Complete
117	Kāśmīrātmya	Ratnadhara	7	10	Ditto	Ditto	Ditto	Kasmir	Ditto
118	Kiratāryudaya	Bhārvi	70	14	O	Bhūja	Śar	Ditto	Ditto
119	The same with a commentary	The same	143	20	O	Paper	Ditto	Ditto	Ditto
120	Another copy	Jovaraja The same	114	23	O	Ditto	Ditto	Ditto	Incomplete
121	Another copy	The same	256	20	O	Ditto	Ditto	Ditto	Complete
122	Another copy	The same	173	25	O	Ditto	Ditto	Ditto	Incomplete.
123	Kurātākāya lūgata	Rājakunda	10	17	O	Ditto	Ditto	Jepar	Complete
124	Kham lēpa astut th	Vamayagan	46	15	1461	Ditto	Dev	Dilhi	Ditto

			8	23	O	Ditto	Śār	Kāsmīr	Ditto
125	Ghatākharparakulakarṇṭṭi	Abhinava gupta.	16	7	\ C	Ditto	Dev	Gwalior	Ditto
126	Chandakuchapanchasatī	Jakṣma nācchārya	10	10	O	Ditto	Śār	Kāsmīr	Ditto
127	Chaurisurataj anel śakṣā	Bhāra	4	10	\ C	Ditto	Dev	Ditto	Ditto
128	Jñānakṛyādrayāśata	O	81	10	O	Ditto	Ditto	Dillī	Incomplete
129	Tārachandro lava	Varṇa nātha	21	7	\ C	Ditto	Ditto	Dillī	Complete
130	Tripura lal ana	Ravisūru	5	11	1924	Ditto	Ditto	Dillī	Incomplete
131	Daśakumārcaṇṭa	Danḥu	107	15	O	Ditto	Śār	Kāsmīr	Complete
132	Daśavatāracharita	Kāshemen dra	63	12	\ C	Ditto	Dev	Ditto	Ditto
133	The same	The same	4	12	Ditto	Ditto	Ditto	Ditto	Ditto
134	Dinākrandanastotra	Rājānaka Gopīla	5	10	Ditto	Ditto	Ditto	Ditto	Ditto
135	Dindkranīanastotra	Loshṭha	19	9	Ditto	Ditto	Śār	Ditto	Ditto
136	The same	The same Ananīa vardhana.	25	12	Ditto	Ditto	Dev	Ditto	Ditto
137	Devastaka satika	O	15	11	Ditto	Ditto	Ditto	Ditto	Ditto
138	Devistotra	Yāsaskara	103	11	O	Ditto	Śār	Ditto	Ditto
139	Nalachampā	Trivikrama	121	20	O	Ditto	Dev	Dillī	Incomplete
140	Naiśadhīva saṅka	Śrīharsha Vilāra	501	21	O	Ditto	Śār	Kāsmīr	Complete
141	The same	Yayogi The same							

CLASSIFIED LIST OF MANUSCRIPTS

No	Name of Work	Author	Fols	Lines	Age	Material	Character	Place where bought	Condition
142	Narabadiya satika	Sriharsha	414	12	1649	Paper	Dev	Dilhi	Incomplete
143	The same	Vidyadhara, Sriharsha Ananda rajanaka Visnusat man	16	16	Septarshi 65	Ditto	Sar	Kasmir	Complete
144	Panchatantra	The same	140	12	O	Ditto	Dev	Jepur	Ditto
145	The same	The same	159	9	O	Ditto	Sar	Kasmir	Incomplete
146	Padyamritasopana	Bhaskara	43	9	O	Ditto	Dev	O	Complete
147	Padyaish	Agubhara Rupago siddhi	23	10	N C	Ditto	Ditto	Kasmir	Ditto
148	Pirvatipannaya nataka	Banabhatta	66	13	Ditto	Ditto	Ditto	Ugan	Ditto
149	Purushapariksha	Vilayati	100	9	1870	Ditto	Ditto	Dilhi	Ditto
150	Prithvirajputiya satika	O Jonaraja			O	Bharja	Sar	Kasmir	Incomplete
151	Pradyumnakharap thashtaka	Rajanka Gopla krishna raura	1	12	N C	Paper	Dev	Ditto	Complete
152	Prabodhachandrika	Bhatti	41	14	O	Ditto	Sar	Ditto	Ditto
153	Bhattikavya Jayanagalkatikasahita		215	15	1869	Ditto	Dev	Dilhi	Ditto
154	Bharatamanjari	Kshe- menira Padman- bha	354	24	Septarshi 93	Ditto	Sar	Kasmir	Ditto
155	Bhuvanavastisotra	Padman- bha	18	13	1779	Ditto	Dev	Jepur	Ditto
156	Bhuvanavastisotra	Ballala	64	20	O	Bharja	Sar	Kasmir	Ditto

		The same	57	12	N C	Paper	Dev	Dhār	Ditto
177	The same	The same	81	10	O	Ditto	Ditto	Gwalior	Ditto
178	Mahāśāstra	O	339	24	O	Bhūja	Śār	Kāśmīr	Incomplete
179	Mahāśāstra	Rajmān Gojāla	3	12	N C	Paper	Dev	Ditto	Complete
180	Mahāśāstra	O	93	24	O	Bhūja	Śār	Ditto	Ditto
181	Mahāśāstra	Bharabhatt	90	11	O	Paper	Ditto	Ditto	Ditto
182	Mahāśāstra	The same	65	10	O	Ditto	Ditto	Ditto	Incomplete
183	Another copy	Vallabha- deva	34	21		Ditto	Ditto	Ditto	Ditto
184	Meghaśatka	Dilārmāka	1 roll with painted initials		O	Ditto	Dev	Ditto	Complete
185	Laṅkāraśatka	Vāsiṣṭha	136	12	N C	Ditto	Ditto	Ditto	Ditto
186	Yullithuravajayakāyaśatka	Ratna- kaṇṭha				Ditto	Śār	Ditto	Ditto
187	The same	The same			O	Ditto	Dev	Bānār	Ditto
188	Raghuvamśatka	Mallinātha	138	10	O	Ditto	Dev	Ditto	Ditto
189	Rāmakṣaṇīyā Amarśatka	Aryavar- man	112	9	O	Ditto	Ditto	Jepur	Ditto
190	Rājatarangī	Kaṭhara	386	24	O	Ditto	Śār	Kāśmīr	Ditto
191	Rājatarangī	Jonarāja	47	24	O	Ditto	Ditto	Ditto	Ditto
192	Another copy	The same	35	19	O	Ditto	Ditto	Ditto	Incomplete

No.	Name of Work	Author	Fols	Lines	Age	Material	Character	Place where bought	Complete
173	Rājataranginī	Jonarāja	67	18	O	Paper	Dev	Dalhī	Complete
174	Rājataranginī	Śivara	65	24	O	Ditto	Śār	Kaśmīr	Ditto
175	The same	The same	107	18	O	Ditto	Dev	Dalhī	Ditto
176	Rājataranginī samgraha	Sahebrām	10	13	N C	Ditto	Ditto	Kaśmīr	Ditto
177	The same	The same	42	12	Ditto	Ditto	Ditto	Ditto	Ditto
178	The same	The same	75	12	Ditto	Ditto	Ditto	Ditto	Ditto
179	Rājavalipattikā	Pūjya bhāṭṭa	48	24	O	Ditto	Śār	Ditto	Ditto
180	The same	The same	41	18	O	Ditto	Dev	Ditto	Ditto
181	Rāmakrishnakavya	Sāryakari	16	14	O	Ditto	Ditto	O	Ditto
181A	Rāmesetupradīpa	Rāmadāsa	68	23	O	Ditto	Śār	Kaśmīr	Incomplete
182	Rāmāyarakathāśāstra illustrated	Kāshemen- dra	410	13		Ditto	Ditto	Ditto	Complete
183	The same	The same	185	12	N C	Ditto	Dev	Ditto	Ditto
184	Rāmānjanīya	Bhīma	61	14	Ditto	Ditto	Ditto	Ditto	Incomplete
185	Vāsavā lattā	Subandhu			O	Ditto	Śār	Ditto	Complete
186	Vāsanādhātāvṇṇu	Śringāra Gupta	16	26	O	Ditto	Ditto	Ditto	Ditto
187	Vikramacharitra	O	53	12	N C	Ditto	Dev	Nāgpur	Ditto

		62	12	Ditto	Ditto	Ditto	Kaśmīr	Ditto
188	Vidagdhamadhavadātaka							Ditto
189	Vetalapanchvimśati	136	15	O	Bhūja	Śār	Ditto	Ditto
190	Vivannodatarang nī	22	12	N C	Paper	Dev	Ditto	Ditto
191	Śan bhārāj ucl ar tra with a commentary	133	10	O	Ditto	Ditto	Surat	Incomplete
192	Śakuntalanātaka	72	15	O	Bhūja	Śār	Kaśmīr	Complete
193	The same	57	10	1688	Paper	Dev	Bikāner	Ditto
194	Śivanālā	2	12	N C	Ditto	Ditto	Kaśmīr	Ditto
195	Śringarat laka	4	12	Ditto	Ditto	Ditto	Ditto	Ditto
196	Śr ngārasataka	12	15	O	Ditto	Śār	Ditto	Ditto
197	Śrīkanthacharita	80	10	N C	Ditto	Ditto	Ditto	Ditto
198	The same	100	24	O	Ditto	Śār	Ditto	Ditto
199	The same	142	9	O	Bhūja	Ditto	Ditto	Incomplete
200	Śrīkanthacharitat kā	222	12	N C	Paper	Dev	Ditto	Complete
201	Samayamātr kā	47	15	O	Bhūja	Śār	Ditto	Ditto
202	Simhasanadvātrīṃśati	84	15	O	Ditto	Ditto	Ditto	Ditto
203	Subhāsh tāvālī	170	12		Paper	Dev	Ditto	Ditto
204	The same	177	12	N C	Ditto	Ditto	Ditto	Ditto
205	The same	58	7	O	Ditto	Śār	Ditto	Incomplete

No	Name of Work	Author	Fols	Lines	Age	Material	Character	Place where bought	Complete
206	Stutkusundāyāl: tikāśahrīā	Jagaddhara Harakan tha	165	15	O	Bhūrya	Sar	Kāśmīr	Complete
207	Another copy	The same	359	23	Saj tarshu 50	Paper	Ditto	Ditto	Ditto
208	Another copy	The same	96	12	N C	Ditto	Dev	Ditto	Ditto
209	Hanumannstako satika	O Mohana dāyī	92	15	O	Ditto	Ditto	Dikhi	Ditto
210	Another copy	O	45	13	1680	Ditto	Ditto	Jepur	Ditto
211	Hanumats totra	O	1	12	N C	Ditto	Ditto	Kāśmīr	Ditto
212	Harachantachintāmanī	Jayadratha	76	10	Ditto	Ditto	Ditto	Ditto	Ditto
213	The same	The same	73	16	O	Bhūrya	Sir	Ditto	Incomplete
214	The same	The same	8	15	O	Paper	Ditto	Ditto	Ditto
215	Haravyakrīā	Ratnākara	414	9	N C	Ditto	Dev	Ditto	Complete
216	The same	The same	194	11	Ditto	Ditto	Ditto	Ditto	Ditto
217	Haravyakrīā	Alaka	126	11	Ditto	Ditto	Ditto	Ditto	Incomplete
218	Harivamśa	O	337	15	O	Bhūrya	Sir	Ditto	Ditto
219	Haribacharita	Ugabhishatā	121		N C	Paper	Dev	Ditto	Complete
220	The same	The same	308		O	Ditto	Sar	Ditto	Ditto

		The same	164		O	Ditto	Ditto	Ditto	Ditto
221	The same								
222	Harshacharitasamketa	Saṃkara	71		N C	Ditto	Dev	Ditto	Ditto
223	Hitopaleśa	O	36	10	190	Ditto	Ditto	Ditto	Ditto
IV—POETICS									
224	Abhinavratnamālikā	Mukula- bhāṭṭa	12	12	N C	Ditto	Ditto	Ditto	Ditto
225	Arti Alankāra	O	78	20	O	Ditto	Śār	Ditto	Incomplete
226	Alankarakhāṇika	O	15	10	O	Ditto	Dev	Ditto	Complete
227	Alankāratatvāṇikā	Śobhāṇikā	104	11	N C	Ditto	Ditto	hasmīr	Ditto
227A	The same	The same	22	9	O	Ditto	Śār	Ditto	Incomplete
228	Alankāratatvāṇikāśāstrāṇi	The same	4	9	O	Ditto	Ditto	Ditto	Complete
229	Alankāratatvāṇikāśāstrāṇi chikāṇikā	O	17	9	O	Ditto	Ditto	Ditto	Ditto
230	Alankāratatvāṇikāśāstrāṇi	Jayalathā	252	9		Ditto	Ditto	Ditto	Ditto
231	Another copy	The same	99	10	N C	Ditto	Dev	Ditto	Ditto
232	Another copy	The same	131	16	O	Bhāṇikā	Śār	Ditto	Ditto
233	Another copy	The same	10	22	O	Paper	Ditto	Ditto	Incomplete
234	Alankāratatvāṇikāśāstrāṇi	Manikā yāṇikā	32	12	N C	Ditto	Dev	Ditto	Complete
235	Another copy	The same	35	15	O	Ditto	Śār	Ditto	Ditto
236	Alankāratatvāṇikāśāstrāṇi	Ruyāṇikā	43	11	Ditto	Ditto	Dev	Ditto	Ditto

CLASSIFIED LIST OF MANUSCRIPTS

No.	Name of Work	Author	Folia	Lines	Age	Material	Script	Where bought	Condition
237	Another copy	The same	110	9	0	Paper	Sār	Kāśmīr	Complete
238	Another copy	The same	63	18	0	Bhūja	Ditto	Ditto	Ditto
239	Another copy	The same	2	9	0	Paper	Ditto	Ditto	Incomplete
240	Alamkāro śāharana	Jaya brāhma	35	12	N C	Ditto	Dev	Ditto	Complete
241	Alamkāro śāharana	Śobhā kara	35	16	0	Ditto	Sār	Ditto	Ditto
242	Kāvyaprakāśa	Maṇmaṭha	78	18	0	Bhūja	Ditto	Ditto	Ditto
243	Another copy	The same	157	9	0	Paper	Ditto	Ditto	Ditto
244	Kāvyaprakāśa saṅkha.	Jayanta	101	16	N C	Ditto	Dev	Bhuj	Incomplete
245	Kāvyaprakāśa saṅkha Śrīmadbhūmi	Vatsavara man	102	12	0	Ditto	Sār	Kāśmīr	Ditto
246	Kāvyaprakāśa saṅkha	Rājānaka Anan lakav	263	21	0	Bhūja	Ditto	Ditto	Complete
247	Kāvyaprakāśa saṅketa	Ruchaka	33	24	0	Paper	Ditto	Ditto	Ditto
248	Kāvyāśaṅkha	Rudrata(?)	27	13	N C	Ditto	Dev	Ditto	Ditto
249	Chan draloka	Jaya leva	20	9	18f2	Ditto	Ditto	Ditto	Ditto
250	The same Chan draloka saṅkha	The same Pāyagun h.	63	13	N C	Ditto	Ditto	Nāgpur	Ditto
251	Chan draloka saṅkha	The same Prahoṭa nabhetṭa	34	15	0	Ditto	Ditto	Kāśmīr	Ditto

		The same	12	12	N C	Ditto	Ditto	Ditto	Ditto
252	Another copy	The same	12	12		Ditto	Ditto	Ditto	Ditto
253	Dhīvan gāthāṅgaṇy kṛt	Ratnakara	9	12	Ditto	Ditto	Ditto	Ditto	Ditto
254	Dhānyaloka or Sahj layaloka	Ānanda vardhana	27	12	Ditto	Ditto	Ditto	Ditto	Ditto
255	The same with the Lochana	The same Abhinava gupta	168	12	Saṁtarshī 4951	Ditto	Ditto	Ditto	Ditto
256	Another copy	The same	188	15	0	Ditto	Sār	Ditto	Ditto
257	Another copy	The same	357	14	0	Ditto	Ditto	Ditto	Ditto
258	Rasamanjari; parimala	Chintā manī	88	9	1759	Ditto	Dev	Bhāṅger	Ditto
259	Another copy	The same	136	16	0	Ditto	Śār	Kaemar	Incomplete
260	Vāmanasūtravṛtti	Vamana	46	12	0	Ditto	Dev	Gwalior	Complete
261	Yuttināṭika	Appaya Dakṣiṇa	33	8	N C	Ditto	Ditto	Ditto	Ditto
262	Another copy	The same	35	8	Ditto	Ditto	Ditto	Ditto	Ditto
263	Śabdavyāśaravichara	Rājānaka Mamurta Rudrata	6	12	N C	Ditto	Ditto	Kaṣṁar	Ditto
264	Śrīngaratulaka	Rājānaka	22	14	0	Bhūrja	Śār	Ditto	Incomplete
265	Śahjdayalā	Rājānaka Ruyyaka	2	15	0	Paper	Ditto	Ditto	Complete
266	Another copy	The same	3	12	N C	Ditto	Dev	Ditto	Ditto
V—METRICS									
267	Pingalārti apradīpa	Lakṣmī nāṭika	43	14	0	Ditto	Ditto	Surat	Incomplete
268	Śrutabodha	Kāṭhās	1	17	0	Ditto	Śār	Kaṣṁar	Complete

No. of Vol.	Author	Fols.	Lines	Age	Material	Character	Place where bought	Complete
1	The same	3	10	O	Paper	Sur	Kanar	Complete
2	Kas'ere, dta	11	17	N C	Ditto	Dev	Ditto	Ditto
VI—GRAMMAR								
1	Jas'ere	1	20	O	Ditto	Sur	Ditto	Ditto
2	Kas'ere	10	10	O	Ditto	Ditto	Ditto	Ditto
3	Kas'ere	103	6	1650	Ditto	Dev	Blaker	Ditto
4	Kas'ere	1	13	N C	Ditto	Ditto	Kanar	Ditto
5	Kas'ere	107	15	O	Blaker	Sur	Ditto	Ditto
6	Kas'ere	131	17	O	Ditto	Ditto	Ditto	Incomplete
7	Kas'ere	160	10	N C	Paper	Ditto	Ditto	Ditto
8	Kas'ere	205	10	N C	Ditto	Ditto	Ditto	Complete
9	Kas'ere	17	12	N C	Ditto	Dev	Ditto	Ditto
10	Kas'ere	17	12	Ditto	Ditto	Ditto	Ditto	Ditto
11	Kas'ere	17	12	Ditto	Ditto	Ditto	Ditto	Ditto
12	Kas'ere	17	12	Ditto	Ditto	Ditto	Ditto	Ditto
13	Kas'ere	17	12	Ditto	Ditto	Ditto	Ditto	Ditto
14	Kas'ere	17	12	Ditto	Ditto	Ditto	Ditto	Ditto
15	Kas'ere	17	12	Ditto	Ditto	Ditto	Ditto	Ditto
16	Kas'ere	17	12	Ditto	Ditto	Ditto	Ditto	Ditto
17	Kas'ere	17	12	Ditto	Ditto	Ditto	Ditto	Ditto
18	Kas'ere	17	12	Ditto	Ditto	Ditto	Ditto	Ditto
19	Kas'ere	17	12	Ditto	Ditto	Ditto	Ditto	Ditto
20	Kas'ere	17	12	Ditto	Ditto	Ditto	Ditto	Ditto

316	Vyākhyānaprakāśa	0	11		0	Ditto	Śār	Ditto	Ditto
317	Another copy	0	11		0	Ditto	Ditto	Ditto	Ditto
318	Another copy	0	13	15	0	Ditto	Ditto	Ditto	Ditto
319	Vyākhyānaprakāśa	Vāṇī 0	31	12	Ditto	Ditto	Dev	Ditto	Ditto
320	Another copy	The same	22	10	Ditto	Ditto	Ditto	Ditto	Ditto
321	Śaṅkharāṭka	Jayadeva mīśra	139	9	18 6	Ditto	Ditto	Pikāner	Ditto
322	Śaṅkharāṭka	Ugrahādī	250	21	0	El rja	Śār	Kasmir	Incomplete
323	Another fragment to complete the beginning of No 324	The same	43	34	0	Payer	Ditto	Ditto	Ditto
324	Another fragment to complete No 290 at the end	The same	7	12	N C	Ditto	Dev	Ditto	Ditto
325	Another fragment	The same	118	24	0	Bhārja	Śār	Ditto	Ditto
326	Śhodasakāṇḍa	0	14	13	0	Paper	Ditto	Ditto	Complete
327	Samanyavajra bhāṣan keta	0	12	12	N C	Ditto	Dev	Ditto	Ditto
328	Sāraprad paka	Jagannātha	61	15	192	Ditto	Ditto	Bikaner	Ditto
VII—KOSHAS									
329	Anekārthadīpanimanjari	Maṅgala līnaka	12	15	Saṅkharāṭka	Ditto	Śār	Kasmir	Ditto
330	Abhidhānatātmakā	Maṅgala līnaka	57	10	0	Ditto	Dev	Dilli	Incomplete
331	Amarakosha	Amarasini ha	37	12	0	Bhārja	Śār	Kasmir	Ditto

No.	Name of Work	Author	Fols	Lines	Age	Material	Character	Place where bought	Complete
332	Amarakoshaṭṭha B. I	Kaṇvaśi The same	47	12	N C	Paper.	Dev	Kaśmīr	Complete
333	Amarakoshaṭṭha	The same	310	50	1030	Ditto	Ditto	Jepur	Ditto
334	Amarakoshaṭṭha	Bṛhaspati	326	17	Saṅgata 22	Ditto	Sār	Kaśmīr	2 leaves missing
335	Amarakoshaṭṭha	O	52	12	O	Ditto	Dev	Dillī	Incomplete
336	Nāṇamāṭhā	Dhāna jaya	8	12	N C	Ditto	Ditto	Kaśmīr	Complete
337	Maṅgalaśāstra	Māṅgla	92	10	Ditto	Ditto	Ditto	Ditto	Ditto
338	Another copy	The same	60	11	O	Bd. Dry	Sār	Ditto	Incomplete
339	Lokaśāstra	Kaśmīr The same	46	20	Saṅgata 20	Paper	Ditto	Ditto	Complete
340	The same, Prāk. I	The same	4	12	N C	Ditto	Dev	Ditto	Ditto
341	Vastukosha	O	80	7	O	Ditto	Sār	Ditto	Ditto
VIII—LAW AND POLITY									
342	Āchārśāstra	Śrī. Iśa	73	9	O	Ditto	Dev	Dillī	Ditto
343	Kāmaśāstraśāstra	Kaṇvaśi Jai. śāstra	129	7	O	Ditto	Ditto	Ajmer	Ditto
344	Kāmaśāstraśāstra	Raghurāma	117	9	1800	Ditto	Ditto	Dillī	Ditto
345	Āchārśāstra	Rāmaśāstra śāstra	68	9	O	Ditto	Ditto	Ditto	Ditto
346	Gaṇapāthyāchārśāstraśāstra	Kaṇvaśi	79	19	O	Ditto	Ditto	Ditto	Ditto

			5	12	N C	Ditto	Ditto	Ditto	Kāśmīr	Ditto
347	Chārucharyā	Kāśhemen- dra								Ditto
348	The same	The same	7	11		Ditto	Ditto	Ditto	Ditto	Ditto
349	Dharmasaṃpradāyadīpikā	Ānana	143	20	O	O	Ditto	Śār	Ditto	Ditto
350	Nirṇayakaustubha	Viśveśvara	15	10	1863		Ditto	Dev	Dillo	Ditto
351	Nāṭikāpatara	Kāśhemen- dra	110	12	N C		Ditto	Ditto	Kāśmīr	Ditto
352	Nṛsiṃhalopasāha, tūthasāra	Dalapati	20	15	1859		Ditto	Ditto	Dilhi	Ditto
353	The same dānaśāstra	The same	23	15	1859		Ditto	Ditto	Ditto	Ditto
354	Bṛihadvogyājnavaḷkyasamṛiti	O	30	11	O		Ditto	Ditto	Ujain	Ditto
355	Manusmṛiti	Manu	106	22	O		Bhūja	Śār	Kāśmīr	Incomplete
356	Munimataman māli	Vāma leva	86	22	O		Paper	Ditto	Ditto	Complete
357	Another copy	The same	100	12	N C		Ditto	Dev	Ditto	Ditto
358	Yājñavalkyādharmasāstrambandha	Apārādī- yadeva	251	16	Ditto		Ditto	Śār	Ditto	Ditto
359	Another copy	The same	478	19	O		Bhūja & Paper	Ditto	Ditto	Incomplete
360	Yājñavalkyādharmasāstrambandha 1st half	Apārādīya	310	20	O		Bhūja	Ditto	Ditto	Ditto
361	The same 2nd half	The same	278	20	O		Ditto	Ditto	Ditto	Ditto
362	Another copy	The same	68 + 187 + 69 + 65	15	O		Ditto	Dev	Dilhi	Ditto
363	Yogayājñavalkyasamṛiti	O	21	11	O		Ditto	Ditto	Ujain	Ditto

No.	Name of Work	Author	Fols	Lines	Age	Material	Character	Place where bought	Complete
304	Vadhravabharjina	Gaurikanta	205	11	1838	Bhadra	Dev	Dilhi	Complete
352	Vanditrolava vavalira	Muramira	217	16	1472	Ditto	Ditto	Ditto	Ditto
3	Vavharasankhina	To larā nen la O	45 33	9 7	1638 O	Ditto	Ditto	Ditto	Ditto
4	Vavharasankhina	O	14	9	O	Ditto	Ditto	Jepur	Ditto
309	Vavharasankhina	Mahesaka	157	12	O	Ditto	Ditto	Dilhi	Ditto
70	Vavharasankhina	O	20	13	1836	Ditto	Ditto	Ditto	Ditto
71	Vavharasankhina	Dattora dhivāna Nalakantha	55 142	10 9	O O	Ditto	Ditto	Ditto	Ditto
72	Vavharasankhina	O	123	12	1723	Ditto	Ditto	Ditto	Incomplete
73	Vavharasankhina	O	123	12	1723	Ditto	Ditto	Ditto	Complete

IN - SĀṆKHYA PHILOSOPHY

4	Vavharasankhina	Vachaspathi m. sa. Nārāyaṇa tirtha	122 27	12 13	N C O	Ditto	Ditto	Kāśmir Dilhi	Ditto Incomplete
74	Vavharasankhina	O	27	13	O	Pañjar	Ditto	Ditto	Ditto

VEDĀNGA AND VĀJŚISHIKA PHILOSOPHY

		Raghu leya	33	9	0	Paper	Ditto	Bikāner	Complete
377	Ākṣas tvaśādati parā								
378	Patrachant īmanī	Jayadeva	16	10	0	Ditto	Ditto	Ditto	Incomplete
379	Taṭkadyā kā	Ananānu bhava	31	20	0	Bhūrya	Śār	Kasmīr	Ditto
380	Tarkasamgraha dīpikā sahita	Annam bhittā Gangā-rīpā.	26	21		Paper	Ditto	Ditto	Complete
381	Taṭkāmpitācāśhaka		102	9	0	Ditto	Dev	Bikāner	Ditto
382	Tarkikamāksī āśvabodhikā	O	21	20	0	Bhūrya	Śār	Kasmīr	Incomplete
383	Dharmikatāśachhedakapratyāśattu	O	28	10	1656	Paper	Dev	Bikāner	Complete
384	Nyāyalandatilā	Śrī thara	261	15	0	Ditto	Śār	Kasmīr	Ditto
385	Nyāyākalikā	Jayanta	17	17	0	Ditto	Ditto	Ditto	Ditto
386	Another copy	The same	26	21	0	Saptarshī	Ditto	Dilhi	Ditto
387	Another copy	The same	12	14	0	Ditto	Dev	Ditto	Ditto
388	Another copy	The same	13	12	0	Ditto	Ditto	Kasmīr	Ditto
389	Nyāyakusumāñjalikārikā	Udayanā chārya Jayanta	4	20	0	Bhūrya	Śār	Ditto	Ditto
390	Nyāyamañjarī	Vāsudeva	435	19	0	Ditto	Ditto	Ditto	Incomplete
391	Nyāyasārapadāpāñjikā		50	12	0	Paper	Dev	Ditto	Complete
392	Padārthanirṇikā	Kaunḍīn bhāṭa	33	21	0	Ditto	Śār	Ditto	Ditto
393	Padārthanirṇamānirūpa	Kṛishṇa bhāṭa	10	21	0	Ditto	Ditto	Ditto	Ditto

Name of Work.	Author	Fols	Lines	Age	Material	Character	Place where bought	Completeness
14) Anand (cop.)	The same	14	20	0	Bhāṛya	Sar	Kashmir	Incomplete
15) Prasanna (cop.)	Saravali	17	20	~ 1350	Ditto	Ditto	Ditto	Ditto
16) Prasanna (cop.)	Prasanna	25	12	~ 1350	Paper	Dev	Ditto	Complete
17) Anand (cop.)	The same	27	20	0	Bhāṛya	Sar	Ditto	Incomplete
18) Anand (cop.)	Madhava	33	13	0	Paper	Dev	Bikaner	Complete
19) Lakshmi (cop.)	Ratnasaka	9	23	0	Ditto	Sar	Kashmir	Ditto
20) Lakshmi (cop.)	Prasanna	61	12	0	Ditto	Ditto	Ditto	Ditto
21) The same	The same				Ditto	Dev	Jepur	Ditto
22) Anand (cop.)	Madhava	41	18	0	Ditto	Ditto	Bikaner	Ditto
23) Anand (cop.)	Madhava	33	21	0	Ditto	Sar	Kashmir	Ditto
24) Anand (cop.)	Madhava	19	8	1351	Ditto	Dev	Bikaner	Ditto
25) Anand (cop.)	Madhava	60	11	0	Ditto	Ditto	Ditto	Ditto
26) Anand (cop.)	Madhava	66	20	0	Bhāṛya	Sar	Kashmir	Incomplete
27) Anand (cop.)	Madhava	26	11	~ 1350	Paper	Dev	Ditto	Complete
28) Anand (cop.)	Madhava	22	20	0	Bhāṛya	Sar	Ditto	Incomplete

VII—VEDANTA

		Yedānti Śāṅkarā- chārya Kṛpī	33	10	O	Paṇ- der	Dev	Dikāṇ- kasmir	Ditto
409	Alhaya prajñāpāra	Śāṅkarā- chārya Kṛpī	35	6	O	Ditto	Śār	Kasmir	Complete
410	Ātmabodhat ka	Kṛpī	6	13	1872	Ditto	Dev	Dikāṇ	Ditto
411	Kevāḍa bhavāśāṅkula	Pāṇḍ- nanda	7	11	O	Ditto	Ditto	Ditto	Ditto
412	Tattvamuktavali	Mahadeva	25	12	1857	Ditto	Ditto	Ditto	Ditto
413	Tattvaśaṅkharā	Sarasvati	28	4	1856	Ditto	Ditto	Ditto	Ditto
414	Nāma nāvarāḍha	Haridāsa	11	10	1712	Ditto	Ditto	Ditto	Ditto
415	Nāvarāḍha	O	63	9	1856	Ditto	Ditto	Ditto	Ditto
416	Nāvarāḍha	Vallabha	10	17	1726	Ditto	Dev	Dikāṇ	Ditto
417	Nāvarāḍha	Nāvarāḍha	15	16	O	Ditto	Ditto	Ditto	Ditto
418	Pranāmanjanī	The same	31	17	O	Ditto	Ditto	Ditto	Ditto
419	Pranāmanjanī	Nāvarāḍha	157	11	O	Ditto	Ditto	Dikāṇ	Ditto
420	Pranāmanjanī	Vishnupurī	133	9	O	Ditto	Ditto	Dikāṇ	Incomplete
421	Pranāmanjanī	Abhinava	41	12	N C	Ditto	Ditto	Kasmir	Complete
422	Bhagavadgītā ka arthasamgraha	Rāmā	160	13	Saptarshī	Ditto	Śār	Ditto	Ditto
423	Bhagavadgītā ka arthasamgraha	The same	591	15	Saptarshī	Ditto	Ditto	Ditto	Ditto
424	Bhagavadgītā ka arthasamgraha	Śrībhara	42	16	O	Ditto	Ditto	Ditto	Ditto

No.	Name of Work	Author	Fols	Leaves	Age	Material	Character	Place where bought	Complete
4	Yajñopaniṣad	Veluṅṭṭa- chārva	3	13	0	Paper	Dev	Bikāner	Complete
17	Śaṅkara's Bhāṣya	Vaṣiṣṭha	359	27	0	Ditto	Śr	Dilhi	Ditto
18	Śaṅkara's Bhāṣya	Lakṣmī- nārāyaṇa	21	11	0	Ditto	Dev	Bikaner	Ditto
19	Śaṅkara's Bhāṣya	Rāṅgadhara	33	12	1728	Ditto	Ditto	Delhi	Ditto
20	Śaṅkara's Bhāṣya	0	15	12	1835	Ditto	Ditto	Ditto	Ditto
21	Śaṅkara's Bhāṣya	0	16	12	0	Ditto	Ditto	Bikāner	Ditto
22	Śaṅkara's Bhāṣya	0	31	10	0	Ditto	Ditto	Dilhi	Incomplete
VIII—ŚAIVA PHILOSOPHY AND TANTRAS									
23	Śaṅkara's Bhāṣya	Uṇṇa	3	5	0	Paper	Śr	Kāśmīr	Complete
24	Śaṅkara's Bhāṣya	The same	3	15	0	Ditto	Ditto	Ditto	Ditto
25	Śaṅkara's Bhāṣya	The same	1	12	A C	Ditto	Dev	Ditto	Ditto
26	Śaṅkara's Bhāṣya	0	5	15	0	Ditto	Śr	Ditto	Ditto
27	Śaṅkara's Bhāṣya	Viśva- karma	61	12	0	Ditto	Dev	Ditto	Ditto
28	Śaṅkara's Bhāṣya	Śaṅkara- nārāyaṇa	28	12	Ditto	Ditto	Ditto	Ditto	Ditto
29	Śaṅkara's Bhāṣya	The same	61		0	Ditto	Śr	Ditto	Incomplete
30	Śaṅkara's Bhāṣya	Mano- nārāyaṇa	111	12	Ditto	Ditto	Ditto	Ditto	Complete

		The same	224	16		Ditto	Śār	Ditto	Ditto
441	Another copy	The same	224	16		Ditto	Śār	Ditto	Ditto
442	Kaṭīhkaśā	Enlarged by Śiva śāmi	136	26	0	Ditto	Ditto	Ditto	Ditto
443	Kaṭānastotra	O	3	6	0	Ditto	Ditto	Ditto	Ditto
444	Kalakavirāṇa	O	12	13	0	Ditto	Dev	Śūrāt	Ditto
445	Kulaśūtra śhoḍaśasavarakala	Śitikantha	5	12	N C	Ditto	Ditto	Kasmir	Ditto
446	Kulīrnava	O	234	7	0	Ditto	Śār	Ditto	Ditto
447	Tantrasāra	Abhinava- gūṭa	46	20	0	Ditto	Ditto	Ditto	Ditto
448	Another copy	The same	37	12	N C	Ditto	Dev	Ditto	Ditto
449	Tantrāloka satika	Abhinava gūṭa	307	21	0	Ditto	Śār	Dalī	Ditto
450	Tantrāloka, satika I-V	Jayadratha Abhinava gūṭa Jaya chatha	315	12	N C	Ditto	Dev	Kasmir	Ditto
451	The same VI-XXVII, mostly without commentary	Abhinava gūṭa	89	13	Ditto	Ditto	Ditto	Ditto	Ditto
452	The same with com I-VI	The same	416	22	0	Ditto	Śār	Ditto	Ditto
453	The same with com I, III-VII	The same	172	16	0	Ditto	Ditto	Ditto	Ditto
454	D kaṭāpattirī	O	8	15	0	Ditto	Ditto	Ditto	Ditto
455	Devastotra	O	one roll		0	Ditto	Dev	Ditto	Ditto
456	Nityakrīvā	O	113	11	0	Ditto	Śār	Ditto	Incomplete

No	Name of Work	Author	Fols	Lines	Age	Material	Character	Place where bought	Complete or Incomplete
459	Vaidiasūtra sūtra	O	11	12	O	Paper	Dev	Kashmir	Complete
460	Vijñānabhairava	O	4	13	O	Ditto	Śār	Ditto	Incomplete
491	Vijñānabhairavādhyotana	Śūfchārya	120	6	O	Ditto	Ditto	Ditto	Complete
492	Śaśānāśāstra sūtra	O Ganesa- bhāratī	6	9	O	Ditto	Dev	Bakān	Ditto
493	Byāmarhasya	Pārnikā nanda	184	10	O	Ditto	Ditto	Ditto	Ditto
494	Śyāmavahasya	Pārnikā nanda	73	12	N C	Ditto	Ditto	Kashmir	Ditto
495	Śrīpaddhanti	O	96	17	O	Ditto	Śār	Ditto	Ditto
496	Śrīpārijāmbhāradhāt	O		17	O	Bhadra	Ditto	Ditto	.
497	Śrīvishā	O	321	8	O	Paper	Dev	Surat	Complete
498	Sadhana lipikā	Bhattachā rājā	121	12	O	Ditto	Śār	Kashmir	Ditto
499	Sāmbhapanāśika	Sāmba	10	13	O	Ditto	Ditto	Ditto	Ditto
500	Sāmbhapanāśikāśāstram	Khemaraja	20	12	N C	Ditto	Dev	Ditto	Ditto
501	Siddhāntachandra	Vasugupta	38	12	Ditto	Ditto	Ditto	Ditto	Ditto
502	Śāntaśāstram	Rāma- chandra	27	12	Ditto	Ditto	Ditto	Ditto	Ditto
503	Śāntaśāstram	O	29	8	O	Ditto	Śār	Ditto	Ditto
504	Śāntaśāstram	Śrīdharmā	414	9	1665	Ditto	Dev	Ditto	Ditto

No.	Name of Work	Author	Fols.	Lines	Age	Material	Cl. or scr.	Place where written	Complete or Incomplete
483	Yatilasūtra sūtra	O	11	12	O	Paper	Dev	Ka mir	Complete
489	Vajñānabhairava	O	4	13	O	Ditto	Skr	Ditto	Incomplete
491	Vajñānabhairavoddyotana-grantha	Śaicharya	120	6	O	Ditto	Ditto	Ditto	Complete
492	Śrīmatanantastoma sūtra	O Gana- bhārat	6	9	O	Ditto	Dev	Iikiner	Ditto
493	Śyamavahasya	Pūrṇi- nanda	184	10	O	Ditto	Ditto	Ditto	Ditto
494	Śyāmavahasya	Pūrṇi- nanda	73	12	N C	Ditto	Ditto	Ka mir	Ditto
495	Śrīpadābhāṭi	O	96	17	O	Ditto	Skr	Ditto	Ditto
496	Śrīpadyamaharjīlīlā	O	•	17	O	Bhāṭya	Ditto	Ditto	Ditto
497	Śrīvadhā	O	321	8	O	Paper	Dev	Surat	Complete
498	Sādhana lipikā	Bhattachā- rya	121	12	O	Ditto	Skr	Ka mir	Ditto
499	Sāmbayachārāṅgī	Samba	10	13	O	Ditto	Ditto	Ditto	Ditto
500	Sāmbayachārāṅgī, vāṇa	Kshemaraṅga	20	12	N C	Ditto	Dev	Ditto	Ditto
501	Suddhāntachandrikā	Vasugupta	38	12	Ditto	Ditto	Ditto	Ditto	Ditto
502	Śubhagaśilīlā	Rāma- chandra	27	12	Ditto	Ditto	Ditto	Ditto	Ditto
503	Surasodhana	O	29	18	O	Ditto	Skr	Ditto	Ditto
504	Surabhaśarāṅgī	V. Kṛṣṇa	413	8	1866	Ditto	Dev	Ditto	Ditto

500	Stavachintānam sarvit	Bhatta	19	14	N C	Ditto	Ditto	Kashmir	Ditto
06	Anotl er copy	Shemardya The same	12	13	O	Ditto	Sar	Ditto	Ditto
07	Stotravali sarviti	Utpala	52	12	N C	Ditto	Dev	Ditto	Ditto
08	Spa i lakarikā	Shemardya Vasugupta	9	6	O	Ditto	Sar	Ditto	Ditto
09	Si an lakār kavarana	Vasugpta Rājānaka Kama	21	13	N C	Ditto	Dev	Ditto	Ditto
10	Span fakarikā sarviti	The same	76	15	O	Ditto	Sar	Ditto	Ditto
11	Si andanuraya	Kshemen Ira	20	12	N C	Ditto	Dev	Ditto	Ditto
12	Si an lapra lip kā	Utpala	25	12	Ditto	Ditto	Ditto	Ditto	Ditto
13	Si an laj ra l i a	Vijaypāna kabhatāra svāmī	24	21	O	Ditto	Sar	Ditto	Incomplete
14	Span lasarvaya	Kallata	21	21	O	Ditto	Ditto	Ditto	Complete
15	Another copy	The same	15	13	O	Ditto	Ditto	Ditto	Ditto
16	Anotl er copy	The same	33	6	O	Ditto	Ditto	Ditto	Ditto
17	Si an lasamdola	Kshemen dra	7	12	N C	Ditto	Dev	Ditto	Ditto
18	Si andasutra sat ppana	O	5	13	O	Ditto	Sar	Ditto	Ditto
19	Si an lakarikā	O	7	13	O	Ditto	Ditto	Ditto	Ditto
20	Si an lakarikā	O	197	13	Septarishu	Bhārya	Ditto	Ditto	Ditto

No	Name of Work	Author	Fols	Lines	Age	Material	Character	Place where brought	Complete
521	Syachehbanddyota	Kshemaditya	299	14	O	Paper	Dev	Dilli	Complete
522	Another copy	The same	403	24	O	Ditto	Śār	Kāśmīr	Ditto
523	Another copy	The same	266	14	N C	Ditto	Dev	Ditto	Ditto
XIV—ASTRONOMY, ASTROLOGY, etc									
524	Abhetasagara	O	191	17	1881	Paper	Ditto	Bikāner	Ditto
525	Kshemakutbhala	Kshemasgar man.	36	15	O	Ditto	Śār	Kāśmīr	Ditto
526	Khan bhakhdya, savivarana	Brahma- gupta Cha- tarvedi Pri- thulaka	136	13	1938	Ditto	Ditto	Ditto	Ditto
527	Another copy	The same	133	11	O	Ditto	Ditto	Ditto	Ditto
528	Khandakhdya savariti	The same	180	25	O	Bhārya	Ditto	Ditto	Incomplete
529	Khandakhdya with a commen ary	Bhaṭṭapala the same O	69	10	N C	Paper	Dev	Ditto	Ditto
530	Garakamaralana	Nandikeś- vara	62	7	O	Ditto	Ditto	Dilli	Complete
531	Jaiminisūtra sūṭika	Jaimini Kṛishṇa	156	14	O	Ditto	Ditto	Ditto	Ditto
532	Jyotisharatnamālā, satikā	nanda Sura svali	48	21	1637	Ditto	Ditto	Ditto	Ditto
533	Jyotisharatnamālā, satikā	Srinati Mahadeva	212	16	O	Ditto	Ditto	Kāśmīr	Ditto

	Sr pati	7	9	O	D to	D to	Bikāner	Ditto
534	Tattvraj ra lipukā							Ditto
535	Narapat jayacharya	80	14	1817	Ditto	Ditto	Dilli	Ditto
536	Vareśvaraspar/ksbh	21	11	O	Ditto	Sar	Kashmir	Incomplete
537	Panchāngakautuka	8	12	N C	Ditto	Dev	Ditto	Complete
538	Parāśariy addhati satikā	10	11	1006	Ditto	D to	Surat	Ditto
539	Brahmatulyati A	11	16	1745	Ditto	Ditto	Bikāner	Ditto
540	Bhāsvativivarana	45	20	1801	Ditto	Ditto	Dilli	Ditto
541	Bhuvanad p kā	47	17	O	Ditto	Sar	Kashmir	Ditto
542	Makarandapanchāngari ih	12	14	O	Ditto	Dev	Dilli	Ditto
543	Makarandavivara	10	14	O	Ditto	Ditto	Ditto	Ditto
544	Mayātrechitraka	22	12	1834	Ditto	Ditto	Ditto	Ditto
545	Yogārṇava	19	9	O	Ditto	Ditto	Surat	Ditto
546	Ramalasāstra	10	15	1803	Ditto	Dev	Bikāner	Ditto
547	Līlāvatī agar tāur tasagari	60	18	O	Ditto	Ditto	Kashmir	Ditto
548	Vārabi sambitā	148	10	1824	Ditto	Ditto	Jepur	Ditto
549	Vrddhagārgi sambitā	78	10	O	Ditto	Sar	Kashmir	Incomplete
550	Samsutprakāsa	48	11	O	Ditto	Dev	Jepur	Complete

No	Name of Work	Author	Fols	Lines	Age	Material	Character	Place where bought	Complete
551	Sarvathachintamani	O	84	12	O	Paper	Dev	Dacca	Complete
552	Sōryā tigrāhapālakundali	O	14	92	O	Bhārya	O	Kashmir	Incomplete
553	Hāyamaratna	Bābūhadrā	209	11	O	Paper	Dev	Ditto	Complete
554	Another copy	The same	174	13	1786	Ditto	Ditto	Bukhār	Ditto
XV—VAIDYASĀSTRA									
555	Charakasūtra	Charak	483	17	Saptarshī ⁶³	Ditto	Śār	Ditto	Ditto
556	Nāmanalā with explanation in Hindi	Dharmatari	34	14	O	Ditto	Dev	Ditto	Ditto
557	Vireśinhāvalokana	O	397	12	O	Bhārya	Śār	Kashmir	Incomplete
XVI—MISCELLANEOUS									
558	Dhanurvela	Sārngadatta	16	9	O	Paper	Dev	Ditto	Complete
559	Nanakesarāśārikā	O	4	11	N C	Ditto	Ditto	Ditto	Ditto
560	Prasānt kashikā	Bhāskara	16	11	O	Ditto	Ditto	Sarat	Ditto
B—JAIN LITERATURE									
I—DIGAMBARA									
561	Ankurāpānāvali	O	9	10	O	Ditto	Ditto	Jepur	Ditto
562	Ashtopādāna bhāvaśāstra (Hindi)	Kundali	254	9	O	Ditto	Ditto	Ditto	Ditto

563	Ādiparvānustuppana	Prabhī chandra Vaidānan da The same	51	13	O	Ditto	Ditto	Ditto	Ditto
564	Āptamīmāṃsābhāṣya		225	11	O	Ditto	Ditto	Ditto	Ditto
565	Ajāmmāmsāyitū		60	9	O	Ditto	Ditto	Ditto	Incomplete
566	Āptamīmāṃsāyitū	Blattāraka Akalanā deva Bhadrā chārva Sakalabhū shara Prabhā chandra Sakalakṛtū	32	12	O	Ditto	Ditto	Ditto	Complete
567	Uttaraparvā		318	12	O	Ditto	Ditto	Ditto	Ditto
568	Upaśeṣatnamālā		188	12	1641	Ditto	Ditto	Ditto	Ditto
569	Upāsāka bhayaṇa satika		16	13	1891	Ditto	Ditto	Ditto	Ditto
570	Rakhal bhāṭhachandra		234	10	1840	Ditto	Ditto	Ditto	Ditto
571	Rakhamandala	O	7	8	1940	Ditto	Ditto	Ditto	Ditto
572	Ekabhaṇvastotra satika	O Śrūta sāgara O	16	11	O	Ditto	Ditto	Ditto	Ditto
573	Kaṣṭhāpanchakapōḍī		18	10	O	Ditto	Ditto	Ditto	Ditto
574	Kalyāṇamanāratotra	Kumula chandra The same	6	8	1840	Ditto	Ditto	Ditto	Ditto
575	The same with a commentary		14	11	1770	Ditto	Ditto	Ditto	Ditto
576	Kāṇḍ kapōḍī	O	5	10	O	Ditto	Ditto	Ditto	Incomplete
577	Gomattasārasōttagāthā with a Hanu li tras lation	Nemchan dra Nimel an dra O	66	10	O	Ditto	Ditto	Ditto	Complete
578	Gomattasārasayitū		510	12	N C	Ditto	Ditto	Ditto	Ditto
579	Chaturvimsat tirthānakapōḍī		47	10	O	Ditto	Ditto	Ditto	Ditto

No	Name of Work	Author	Fols	Lines	Age	Material	Character	Place where bought	Complete
580	Chandrasekhara	Subbanchandra	44	8	1832	Paper	Dev	Japur	Complete
581	Chandrasekhara	Brahmasara	4	11	1789	Ditto	Ditto	Ditto	Ditto
582	Chandrasekhara	Vasugara	109	11	1864	Ditto	Ditto	Ditto	Ditto
583	Chandrasekhara	O	3	8	1840	Ditto	Ditto	Ditto	Ditto
584	Chandrasekhara	Asa Bhara	134	8	1928	Ditto	Ditto	Ditto	Ditto
585	Chandrasekhara	O	18	9	0	Ditto	Ditto	Ditto	Ditto
586	Chandrasekhara	Sambasudha	27	17	0	Ditto	Ditto	Ditto	Ditto
587	Chandrasekhara	O	27	7	0	Ditto	Ditto	Ditto	Ditto
588	Chandrasekhara	O	56	8	0	Ditto	Ditto	Ditto	Incomplete
589	Chandrasekhara	Devanandi	138	10	0	Ditto	Ditto	Ditto	Ditto
590	Chandrasekhara	Alhaya Isha	386	14	0	Ditto	Ditto	Ditto	Ditto
591	Chandrasekhara	Soma Isha	262	10	1909	Ditto	Ditto	Ditto	Ditto
592	Chandrasekhara	O	3	11	0	Ditto	Ditto	Ditto	Complete
593	Chandrasekhara	O	16	8	1840	Ditto	Ditto	Ditto	Ditto
594	Chandrasekhara	O	398	15	0	Ditto	Ditto	Ditto	Ditto
595	Chandrasekhara	Sambasudha	541	11	1834	Ditto	Ditto	Ditto	Ditto

596	Tattvārthavivṛta sarvārthanuddhā	0	420	7	1319	Ditto	Ditto	Ditto
597	Tripanchāśatikṛyāśāśānaka (H)	Kṛishna sunha bhāga sena	81	14	1797	Ditto	Ditto	Ditto
598	Trilokadarpanakāṭī (I.)	Abhaya nanā dhavacha	99	17	1798	Ditto	Ditto	Ditto
599	Trilokasāra sapatti	181	12	1901	Ditto	Ditto	Ditto	Ditto
600	Trivarnachāreparāḍṇa	Somasena dra	44	16	1812	Ditto	Ditto	Ditto
601	Trivarnachārasāhita	Jinasenā chārya	148	16	0	Ditto	Ditto	Ditto
602	Trishashtikāśāsanamalaj urāna	Jinasenā chārya	395	12	0	Ditto	Ditto	Ditto
603	Tralokyaḍpālā illustrated	Indravā ma leva	86	11	1793	Ditto	Ditto	Ditto
604	Tralokyāśārachhopai (H)	0	41	9	0	Ditto	Ditto	Ditto
605	Daśālakṣī anajayamālā	0	12	5	1920	Ditto	Ditto	Ditto
606	Dasaśutritikā	Umāsvā min	117	16	1797	Ditto	Ditto	Ditto
607	Dasaśutritikā tattvārthī	Śrutasā gura	306	9	18-7	Ditto	Ditto	Ditto
608	Dashśrutusōtra (M)	0	50	11	0	Ditto	Ditto	Ditto
609	Dur arayasamaratriti	Samaya sun lara	10	15	0	Ditto	Ditto	Ditto
610	Drisht vāda	0	42	15	N C	Ditto	Ditto	Ditto
611	Devāgamastotra	Sāmanta bhādra	10	8	0	Ditto	Ditto	Ditto
612	Devān kīpājā	0	14	10	0	Ditto	Ditto	Ditto

	Author	Fols	Lines	Age	Material	Character	Place where bought	
12	De... ..	11	6	0	Paper	Dur	Jepur	Complete
13	Jay... ..	77	15	1503	Ditto	Ditto	Ditto	Ditto
14	Jay... ..	3	9	1540	Ditto	Ditto	Ditto	Ditto
15	O	101	12	0	Ditto	Ditto	Ditto	Ditto
16	Har... ..	113	9	1585	Ditto	Ditto	Ditto	Ditto
17	O	16	9	1512	Ditto	Ditto	Ditto	Ditto
18	Ner... ..	11	17	0	Ditto	Ditto	Ditto	Ditto
19	O	260	10	1656 17	Ditto	Ditto	Ditto	Ditto
20	O	2	8	1840	Ditto	Ditto	Ditto	Ditto
21	Ner... ..	42	6	1782	Ditto	Ditto	Ditto	Ditto
22	Th... ..	11	11	0	Ditto	Ditto	Ditto	Incomplete
23	Th... ..	12	10	1912	Ditto	Ditto	Ditto	Complete
24	O	1513	11	0	Ditto	Ditto	Pithan	Incomplete
25	Th... ..	10	17	1731	Ditto	Ditto	Jepur	Complete
26	O	2	0	0	Ditto	Ditto	Ditto	Ditto
27	O	12	13	0	Ditto	Ditto	Ditto	Ditto

		O	12	10	Ditto	Ditto	Ditto	Ditto	Ditto	
629	Paṭāvali	O			Ditto	Ditto	Ditto	Ditto	Ditto	Ditto
630	Padmanandipanchayamasatka	O	69	10	1891	Ditto	Ditto	Ditto	Ditto	Ditto
631	Padmapurāṇa or Rāmaj uṣṭya	Somasena	318	11	1609	Ditto	Ditto	Ditto	Ditto	Ditto
632	Padmapurāṇa (H)	Ravishena	596	15	1865	Ditto	Ditto	Ditto	Ditto	Ditto
633	Paramātmaprakāśavarāṇa (M S)	Yoginīra deva	148	12	O	Ditto	Ditto	Ditto	Ditto	Ditto
634	Palyakāśhūpūspāṇyali	O	48	11	O	Ditto	Ditto	Ditto	Ditto	Incomplete
635	Panlavapurāṇa	Śubhechana dra	167	13	1833	Ditto	Ditto	Ditto	Ditto	Complete
636	Pārsvanāthapurāṇa (H)	O	104	10	1843	Ditto	Ditto	Ditto	Ditto	Ditto
637	Purushārthānūsāsana	O	72	13	1860	Ditto	Ditto	Ditto	Ditto	Ditto
638	Prameyakanamāmārtanda	Prabhā chandra	344	11	1795	Ditto	Ditto	Ditto	Ditto	Ditto
639	Pravachanasāragāthā with Tabā (M H)	O	54	5	O	Ditto	Ditto	Ditto	Ditto	Ditto
640	Pravachanasāro lāhāra (M)	O	82	11	1559	Ditto	Ditto	Ditto	Ditto	Ditto
641	Another copy with Tabā (M H)	O	164	6	O	Ditto	Ditto	Ditto	Ditto	Ditto
642	Bālmahānarendrākhyāna	O	67	11	O	Ditto	Ditto	Ditto	Ditto	Ditto
643	Bṛhadgurvīvaṇpāṇīśant vidhāna (H)	O	38	8	O	Ditto	Ditto	Ditto	Ditto	Ditto
644	Bṛhatisho lasakāraṇapujā	Kesavāchā rā	15	12	O	Ditto	Ditto	Ditto	Ditto	Ditto
645	El āktamara satika	Mānātunga	16	11	O	Ditto	Ditto	Ditto	Ditto	Ditto
646	El āktamarastotra	The same	6	8	1840	Ditto	Ditto	Ditto	Ditto	Ditto

No.	Name of Work	Author	Folio	Lines	Year	Character	Language	Notes
647	Bhadrabhūcharita	Ratnareddi	43	9	1916	Dev.	Tel.	Complete
648	Anuśer coṣṭa	The same	27	9	1957	Dev.	Dev.	Dev.
649	Bhadrabhūcharita	Bhadrabhū	72	12	0	Dev.	Dev.	Dev.
650	Bhadrabhūcharita	0	50	15	0	Dev.	Dev.	Dev.
651	Bhadrabhūcharita	Hemraj	8	11	0	Dev.	Dev.	Dev.
652	Bhadrabhūcharita	Kundak	23	12	1907	Dev.	Dev.	Dev.
653	Bhadrabhūcharita	Adhara	12	11	0	Dev.	Dev.	Dev.
654	Madhuparajaya	Jasara	28	11	1912	Dev.	Dev.	Dev.
655	Madhuparajaya	Sakaleti	50	9	1973	Dev.	Dev.	Dev.
656	Madhuparajaya	Natkar	120	5	1961	Dev.	Dev.	Dev.
657	The same	The same	76	9	1959	Dev.	Dev.	Complete
658	Yuktirahasya	Palmas	5	29	0	Dev.	Dev.	Dev.
659	Yogārjaya	Silha	82	12	1931	Dev.	Dev.	Dev.
660	Ratnakaranaka (M. II)	Samanta	115	16	1972	Dev.	Dev.	Dev.
661	Ratnakaranaka (M. II)	0	7	5	1950	Dev.	Dev.	Dev.
662	Ratnakaranaka	0	4	10	1965	Dev.	Dev.	Dev.

663	Ratnatraya bhāṣya	O	14	10	O	Ditto	Ditto	Ditto
664	Ratnaśāstra	O	13	18	1812	Ditto	Ditto	Ditto
665	Rohiṇīśāstra	O	12	11	O	Ditto	Ditto	Ditto
666	Laṅkāśāstra	O	12	9	O	Ditto	Ditto	Ditto
667	Varaṇasīśāstra	Sakalārti	126	12	1901	Ditto	Ditto	Ditto
668	Varaṇasīśāstra	Megha vijaya Chandana	120	11	1912	Ditto	Ditto	Ditto
669	Varaṇasīśāstra (II)	The same	70	10	1619	Ditto	Ditto	Ditto
670	Another copy	The same	62	14	O	Ditto	Ditto	Ditto
671	Vamānaśāstra	Chandra kīrti	13	8	O	Ditto	Ditto	Ditto
672	Vishvavārtastotra	O	16	11	O	Ditto	Ditto	Ditto
673	Santānāśāstra	Sakalārti	174	12	O	Ditto	Ditto	Ditto
674	Śāstraśāstra	O	21	14	1829	Ditto	Ditto	Ditto
675	Śāstraśāstra	Somasun dāra	50	16	O	Ditto	Ditto	Ditto
676	Śāstraśāstra	O	21	21	O	Ditto	Ditto	Incomplete
677	Śāstraśāstra	O	30	13	1848	Ditto	Ditto	Complete
678	Śāstraśāstra	Subha chandra	129	10	1840	Ditto	Ditto	Ditto
679	Śāstraśāstra	O	23	5	1920	Ditto	Ditto	Ditto
680	Śāstraśāstra	O	8	6	O	Ditto	Ditto	Ditto

No	Name of Work	Author	Folio	Pages	Material	Condition	Place where taken
651	Saptarishinakati 3	Sankar	69	10	Paper	Dev	Japan
652	Strang as in vargati	Kun lakun dico ora O	17	12	Paper	Ditto	Ditto
653	Sannasana with 7al 1		61	2	Paper	Ditto	Ditto
654	Sahmedasikhoram thidra	Devalata	81	10	Paper	Ditto	Ditto
655	Another copy	The same	114	9	Paper	Ditto	Ditto
656	Saptasiddhikaharati 1	O	12	13	Paper	Ditto	Ditto
657	Sambir linoj anch isika	Gan a na- siddhi	51	8	Paper	Ditto	Ditto
658	Sannaktyakamu lal alal	Siddhi ry G hka O	46	11	Paper	Ditto	Ditto
659	Satanatipajam	O	11	6	Paper	Ditto	Ditto
660	Sannaktyakamu ka (11)	O	39	9	Paper	Ditto	Ditto
661	Sannaktyakamu ka (11)	Sakalakati	117	10	Paper	Ditto	Ditto
662	Sannaktyakamu ka (11)	The same	138	10	Paper	Ditto	Ditto
663	Sannaktyakamu ka (11)	The same	176	16	Paper	Ditto	Ditto
664	Sannaktyakamu ka (11)	Devasena	15	8	Paper	Ditto	Ditto

		Bhattiraka Sulha chanira	93	10	1772	Ditto	Ditto	Ditto	Ditto
695	Sibashurānava								
696	Sādāśā bhadhā (II)	O	42	10	O	Ditto	Ditto	Ditto	Ditto
697	Sārūpasambodhananpanchariśāṭṭyuti	O	6	12	O	Ditto	Ditto	Ditto	Ditto
698	Sāṁkārttikānuprekshā	O	27	18	1593	Ditto	Ditto	Ditto	Ditto
699	The same	O	65	5	1837	Ditto	Ditto	Ditto	Ditto
700	Harivaṁśapurāṇa	Jinasena	209	14	1822	Ditto	Ditto	Ditto	Ditto
701	The same Rājābodha (II)	The same	123	19	1932	Ditto	Ditto	Ditto	Ditto
II—ŚALTĀMBARA WORKS									
702	Anekārthakauravakṣamudrā	Hemachandra	184	18	O	Ditto	Ditto	Ditto	Ditto
703	Abhayaśrāṇṭhavyākhyā	O	66	16	O	Ditto	Ditto	Bhāṣya	Ditto
704	Upadeśasādhana	O	50	19	O	Ditto	Ditto	Jepur	Ditto
705	Kathakosha	O	113	25	O	Ditto	Ditto	Ditto	Incomplete
706	Karmagranthasāṅkha	O	19	11	O	Ditto	Ditto	Sarat	Complete
707	Karmagranthasāṅkhaśāstra	O	59	11	1537	Ditto	Ditto	Ditto	Ditto
708	Kāryakalpalatā	Aparachandra	70	15	1672	Ditto	Ditto	Ditto	Ditto
709	Kumārāpāratibhoṭṭhaśāstra	Somatilaka	15	16	O	Ditto	Ditto	Ditto	Ditto
710	Kṛishṇayudhasthiraśāstramagoshatī	O	36	6	O	Ditto	Ditto	Ditto	Ditto

(S
M G)

No	Name of Work	Author	Folia	Lines.	Age	Material	Character	Place where bought	Complete
711	Kṛyākalapatikā	Prabhā chandra Kṣaṇḍa bhāṭṭa	17	20	1483	Paper	Dev	Surat	Complete
712	Kālendikā	O	14	17	O	Ditto	Ditto	Bikaner	Ditto
713	Gaṇasūl arāṇyachandra (S, II)	O	26	12	N C	Ditto	Ditto	Puthan	Ditto
714	Guravali	Manu m- lana	15	18	1657	Ditto	Ditto	Rander	Ditto
715	Gurāvahi	O	9	14	O	Ditto	Ditto	Bikaner	Ditto
716	Gautamaṃy cl l āvṛtti	O	58	10	1846	Ditto	Ditto	Ujjain	Ditto
717	Chamṛ akavya alarik thā	O	18	11	N C	Ditto	Ditto	Puthan	Ditto
718	Another copy	O	4	20	O	Ditto	Ditto	Jepur	Ditto
719	J n lātākathāsamuccheṣṭaḥ	Bhadrā chāyā	103	7	O	Ditto	Ditto	Dahat	Ditto
720	Jyotiḥkarmadatikā	Malayagiri	197	11	N C	Ditto	Ditto	Puthan	Ditto
721	Dasavakāśikāśāstrabhyāḥ adhvṛtā	Haribhāṭṭa	160	15	O	Ditto	Ditto	Jepur	Incomplete
722	Dipālī kakulpa	Vinaya chandra	5	15	1746	Ditto	Ditto	Rander	Complete
723	Devayājñarāṇa	O	145	11	N C	Ditto	Ditto	Puthan	Ditto
724	Devaśāstramālā	Hema chandra	90	13	O	Ditto	Ditto	Vaḥvān	Ditto
725	Devāśāstrakoshaṛpiti	Hema chandra	165	13	N C	Ditto	Ditto	Puthan	Ditto
726	Dharmasaṃgrahaḥ nāvṛtā	Malayagiri	165	17	1522	Ditto	Ditto	Jepur	Ditto

727	Dharmoj adīśa	Merutunga	85	16	O	Ditto	Ditto	Ditto
728	Dhātupachyanaṁ tti	Hemā chārya O	112	17	1665	Ditto	Ditto	Ditto
729	Nandopākhyāna	O	10	11	N C	Ditto	Ditto	Ditto
730	Namaskāraṣṭava svapiti	Jnakirti	4	11	1484	Ditto	Ditto	Ditto
731	Naracārjandānandakārya	Vasantopāla or Vastupāla O	48	11	N C	Ditto	Ditto	Ditto
732	Naravarmanj pat kathā	O	32	11	Ditto	Ditto	Ditto	Ditto
733	Narṇa lāundarirās	O	40	17	1785	Ditto	Ditto	Ditto
734	Narāṇa hīdāsur lara	O	10	15	O	Ditto	Ditto	Ditto
735	Nighantūśeṣa	Hema chandra O	20	11	N C	Ditto	Ditto	Ditto
736	Nis thaparyāṇa	O	41	21	O	Ditto	Ditto	Ditto
737	Nitrākjāmpūa	Somadava adri	56	9	O	Ditto	Ditto	Ditto
738	Njāyapraṣeṭakā	Haribhadra	12	16	O	Ditto	Ditto	Ditto
739	Njāyārthamanjushukā	Hemaham sagani O	65	15	O	Ditto	Ditto	Ditto
740	Panchasūtra satīka	O	28	13		Ditto	Ditto	Ditto
741	Panchākhyānavārttika	bl adra O	26	16	1730	Ditto	Ditto	Ditto
742	Panchas kāvṛtti	Haribhadra	168	14	O	Ditto	Ditto	Ditto
743	Paṭṭhaḥ	O	10	13	O	Ditto	Ditto	Ditto

No	Name of Work	Author	Fols	Lines	Age.	Material	Character	Place where bought	Complete
744	Padyāyaya savṛiti	Jayavallabha	143	10	N C	Paper	Dev	Pāṭhan	Complete
745	Paramahansa-prabodha	O	27	11	Ditto	Ditto	Ditto	Ditto	Ditto
746	Pratīkṣāyana with Tabā	O	12	6	O	Ditto	Ditto	Surat	Ditto
747	Pratyekabuddhacharitaśataya	Talakāśa	215	11	N C	Ditto	Ditto	Pāṭhan	Ditto
748	Prabandhakosha	Rājasekhara	164	13	Ditto	Ditto	Ditto	Ditto	Ditto
749	Another copy	The same	66	11	Ditto	Ditto	Ditto	Ditto	Ditto
750	Prasamaratnāśtra savṛiti	O	64	16	1761	Ditto	Ditto	Surat	Ditto
751	Prāṇatāchhandakosha	O	5	11	O	Ditto	Ditto	Bikaner	Ditto
752	Prayamākarāṇipacharitra	O	23	11	O	Ditto	Ditto	Ditto	Ditto
753	Dharmasavarṇiti	Śubhāśa	230	15	O	Ditto	Ditto	Ditto	Ditto
754	Mārupaticharitra	ganjambhāga	128	14	N C	Ditto	Ditto	Pāṭhan	Ditto
755	Mahāśāndakacharāṇuvogyaślopan (II)	O	117	13	1849	Ditto	Ditto	Surat	Ditto
756	Malabharāśa	O	29	11	O	Ditto	Ditto	Ditto	Ditto
757	Mṛugavāṇicharitra	Devaprabhu	36	16	O	Ditto	Ditto	Jepur	Ditto
758	Yogadharmaśāstrachetayavyākhyā	Haribhadra	17	21	O	Ditto	Ditto	Ditto	Ditto
759	Rasavastavaśāstra	O	6	15	O	Ditto	Ditto	Surat	Ditto

No.	Name of Work	Author	Fols	Lines	Age	Material	Character	Place where brought	Remarks
773	Sādhyaṭṭakramasūtra	O	16	9	1863	Paper	Dev.	Dalhi	Complete
779	Sāmbhava Vyasaṃgrahaṇa	Sundara śāstri	29	11	O	Ditto	Ditto	Surat	Ditto
780	Sāradhī śāstramāṇḍikā	Harsabharu	15	12	O	Ditto	Ditto	Dalhi	Ditto
781	Saddhārtavaśārasāgāthā	O	7	17	O	Ditto	Ditto	Jepur	Ditto
782	Saddhārtavaśārasāgāthā	Imitgati	23	11	1903	Ditto	Ditto	Ditto	Ditto
783	Sūtrekṛtāṅga, pitti	Sillāṅga	220	15	O	Ditto	Ditto	Bikāner	1 leaf is missing
784	Somaśataka	O	0	11	N C	Ditto	Ditto	Pāṭhan	Complete
785	Śaṅkṣābhāṣyaśāstravivaraṇa	Harsabharu	70	17	O	Ditto	Ditto	Bikāner	Ditto
786	Haribhadrasthānakā (M)	O	43	11	N C	Ditto	Ditto	Pāṭhan	Ditto
787	Hemavāṭhanasāstraśāka	O	7	13	O	Ditto	Ditto	Bikāner	Ditto
788	Hemavāṭhanasāstraśāka	Hema chandra	158	16	1615	Ditto	Ditto	O	Ditto
C—VERNACULAR LITERATURE									
I—KASHMIRI									
789	Anurāśoka, with Kashmiri explanation	O	51	10	N C	Ditto	Śāh	Bikāner	Ditto
790	Anuśila, a poem	O	11		Ditto	Ditto	Persian	Ditto	Ditto
791	Kāśmīrī kotha	O	11	10	Ditto	Ditto	Śāh	Ditto	Ditto

		5	10	O	Ditto	Ditto	Ditto	Incomplete
792	Krishna-Ashtaka		10	O	Ditto	Ditto	Ditto	Incomplete
793	Jambhacharita with another unknown piece	O	14	O	Ditto	Ditto	Ditto	Ditto
794	Nirvāṇaśloka stava	1	18	O	Ditto	Ditto	Ditto	Complete
795	Nisab	3		N C	Ditto	Persian	Ditto	Ditto
796	Bladrasavallā	10	10	O	Ditto	Śār	Ditto	Incomplete
797	Mahādāyaka	9		N C	Ditto	Persian	Ditto	Complete
798	Yusuf Zuhād	23		Ditto	Ditto	Ditto	Ditto	Ditto
799	Bladrasavallā	128	10	Ditto	Ditto	Śār	Ditto	Ditto
800	Lallakavya	6	12	Ditto	Ditto	Dev	Ditto	Ditto
801	Lalākavya	13	18	O	Ditto	Śār	Ditto	Complete
802	Lalākavya	21		N C	Ditto	Persian	Ditto	Ditto
803	Lalākavya	28		Ditto	Ditto	Ditto	Ditto	Ditto
804	The same	43	8	Ditto	Ditto	Śār	Ditto	Ditto
805	Lalākavya	68	12	Ditto	Ditto	Ditto	Ditto	Ditto
806	Lalākavya	27		Ditto	Ditto	Persian	Ditto	Ditto
807	Lalākavya	41	12	Ditto	Ditto	Śār	Ditto	Ditto
808	Lalākavya	4		Ditto	Ditto	Persian	Ditto	Ditto
809	Lalākavya	18	21	Septars 191	Ditto	Śār	Ditto	Ditto

No	Name of Work	Author	Vols	Lines	Age	Material	Character	Place where bought	
810	Ilāṅkāra	O	5		N C	Paper.	Persian	Bikaner	Complete
811	A Kashmiri grammar and dictionary	O			Ditto	Ditto	Ditto	Ditto	Ditto
812	A collection of Kashmiri songs	O	54	8	Ditto	Ditto	Śār	Ditto	Ditto
II—HINDI									
813	Kaśhīrāṅghana	Prithvirāja	47	15	1633	Ditto	Dev	Jepur	Ditto
814	Another copy with a commentary	The same	31	17	1717	Ditto	Ditto	Ditto	Ditto
815	Van śāvali of the Chāndī					Ditto	Ditto	Ditto	Ditto
III—PERSIAN									
816	Upaśhāda translated from the Sanskrit	By Dūr Bāl Kātharu		Received from Kashmir					
817	Tarikh-i-Kashmir translated from the Ilāṅkāra								
818	Prabodhachandrodayanāṭal translated from the Sanskrit	By Bnāvah		2 vols					
819	Bhāgavat, 10th Skandha								
820	Mokṣhopāya								
821	Vikramīkticharan								
822	Śvapariṇa								
823	A work regarding Kṛishna								

Appendix II

EXTRACTS FROM MSS PURCHASED IN 1875-76

No 12 *Katha-agrihyasutra* and *Udasha*

Beginning

ओं स्वस्ति प्रजाभ्य ॥ नमो नारायणाय ॥

श्री ॥ नमो नरहरिं घोरदष्टानखरदारुणम् ।

सन्मानोत्सादिदुर्दा तदैत्यनिर्मूलनोदातम् ॥

*आवावरी धीतिभिरस्य पीवरी सतारसिद्धो [द्वे] परमार्थदृश्वरीम् ।

सुधीवरी सत्पुरुषार्थसपद नमामि भक्त्या परया सरस्वतीम् ॥

पितु श्रीहरिपालस्य नत्वा पादौ निबन्धनम् ।

समव्रतगृह्यस्य देवपालोभिधास्यते ॥

ओं एकोनचत्वारिंशद्ध्ययैर्वेतानिकानि कर्माणि प्रतिपादितानि (तथापि प्रत्यक्षेण) साम्प्रत गृह्याग्निसाध्यानि कथ्यन्ते । यद्यपि गृह्यानुष्ठानपूर्वाणि वेतानिकानि विधिमूलत्वात्सूत्रकृता पूर्वं प्रतिपादितानि ततो विध्युत्साशङ्कवाक्यत्वेन निकटतरत्वादर्थवादानां तदगम्य व्रताद्यविधाय मन्त्रवर्णगम्यासंस्कारान्वक्ष्यति । तत्र त्रैवर्णिकाणां कृतविवाहानां गृह्यकर्मण्यधिकारविवाहोप्यधीतवेदस्यानन्तरं (वेदानधीत्यस्नात्वा स्नात्वा भार्यामधिगच्छेदित्यादिस्मृते अध्ययनमप्युपनीतस्य ब्रह्मचारिणस्तत्रोपनयनं वक्ष्यति । संस्कारव्रतानि [नी]त्याह ॥

उपनयनप्रभृति ब्रह्मचारी स्यात् ॥ २ ॥

(Contents extracted by Martanda S stri)

1 ब्रह्मचारिप्रकरणम्—सूत्राणि ३२.—2 सध्वोपयोगिमन्त्रभाष्यम्—सू० ६.—3 अभिसम्बन्धनप्रकरणम्—सू० १०.—4 स्नातकप्रकरणम्—सू० ६.—5 अष्टचत्वारिंशत्सम्मित व्रतप्रकरणम्—सू० २८.—6 कच्छविधि—सू० १९.—7 तप्तकच्छम्—सू० २.—8 सातपथम्—सू० २.—

• First आभारपत्र

† Real वि-युक्तोपवा

७ व्रतोपायनप्रकरणं-मन्त्रभाष्यं च-सू० २.-10 अनध्यायप्रकरणम्-
 सू० १५.-11 अथोपनिषदर्हा-सू० ६.-12 वास्तोष्पतीयपाकयज्ञ-
 सू० २.-13 पाकयज्ञः-सू० १३.-14 ब्राह्मविवाहप्रकरणम्-सू०
 १७.-15 आसुरविवाहप्रकरणम्-सू० १०.-16 विवाहप्रकरणम् सू०
 ७.-17 हविष्पकल्प-सू० १९.-18 प्रास्थानिकम्-सू० ४१-19
 पाणिग्रहणप्रकरणम्-सू० २३.-20 गृहप्रवेशप्रकरणम्-सू० २०.-
 21 गर्भाधानम्-सू० ४.-22 सीमन्तप्रकरणम्-सू० ८.-23 पुंसव
 नप्रकरणम्-सू० ४.-24 सोष्यन्तीसवनप्रकरणम्-सू० १.-25 जात-
 कर्मप्रकरण-नामकर्म च-सू० १०.-26 नामकरणप्रकरणम्-सू०
 १५.-27 निक्रमणप्रकरणम्-सू० ७.-28 चन्द्रदर्शनप्रकरणम्-सू०
 २.-29 अन्नप्राशनप्रकरणम्-सू० २.-30 चूडाकर्मप्रकरणम्-सू०
 १०.-31 उपनयनप्रकरणम् सू० ४१.-32 त्रैविद्यकप्रकरणम्-सू०
 ६.-33 चातुर्होतृकप्रकरणम्-सू० २.-34 प्रवर्ग्यव्रते शान्तिविमोक्तप्र-
 करणम्-सू० २.-35 गोदानव्रतप्रकरणम्-सू० ७.-36 एकामे ता-
 धनप्रकरणम्-सू० २२.-37 औपसदाग्निप्रकरणम्-सू० २८.-
 38 पुत्रेष्टिप्रकरणम्-सू० २.-39 नक्षत्रेष्टिप्रकरणम्-सू० ५.-40
 अथोपहारप्रकरणम्-सू० २४-41 शूलगव्यप्रकरणम्-सू० ११.-42
 औपसदेमो होमप्रकरणम्-सू० ९.-43 आग्रयणप्रकरणम्-सू०
 २३.-44 वैश्वदेवप्रकरणम्-सू० ७.-45 आश्वयुजीप्रकरणम्-सू०
 ९-46 गोमता विधिप्रकरणम्-सू० २-47 वृषोत्सर्गप्रकरणम्-सू०
 ६.-48 सस्वयनान्तरप्रकरणम्-सू० ८.-49 अष्टकाप्रकरणम्-सू०
 ७-50 श्राद्धप्रकरणम्-सू० २१.-51 अन्वष्टकाश्राद्धप्रकरणम्-सू०
 १२-52 अन्वष्टक्या विशेषप्रकरणम्-सू० ५-53 सपिण्डीकरणप्र
 करणम्-सू० १६-54 नान्दीमुखादिश्राद्धविधिप्रकरणम्-सू० ८.-55
 काल्पुनीपौर्णमासीयप्रकरण-गोयज्ञादिप्रकरण च-सू० १९.-56 मन्त्र-
 भाष्यम् ।

End

इति चारुपाणीयमन्त्रभाष्य भट्टहरिपालपुत्रदेवपालकृत संपूर्णं समा
 प्तम् । इति शुभम् ॥ शमस्तु ॥

सवत ४७ छाव ति पञ्चदश्या परत पष्ठ्या मया बौबरामभट्टेन लिखित
स्वा मार्यम् ॥ शुभ बोभवीतुतराम् ॥ सर्वत्र ॥ ॥

* Nos 64—69 *Ashtaka purana*

Beginnig

श्रीनिवास हरिं देव वरद परमेश्वर ।
त्रैलोक्यनाथ गोविंद प्रणम्याक्षरमव्ययम् ॥ १ ॥
परिक्षिप्तशभृच्छ्रीमान्नृपतिर्जनमेजय ।
पप्रच्छ शिष्य व्यासस्य वैशम्पायनमतितात् ॥ २ ॥

जनमेजय ।

महाभारतसमाप्ते नानादेशा नराधिपा ।
महाशूरा समायाता पितृणा मे महामनाम् ॥ ३ ॥
कथ काश्मीरिको राजा नायातस्तत्र कीर्तय ।
पाण्डवैर्धार्तराष्ट्रेश्च न वृत स कथ नृप ॥ ४ ॥
कश्मीरमण्डल चेव प्रधान जगति स्थितम् ।
[कथ नासौ समाहूतस्तत्र पाण्डवकौरवै ॥ ५ ॥
किनामाभूत्स राजा च कश्मीराणा महामना ।
कथ वासौ निशम्यैतन्नायातश्चामना तदा ॥ ६ ॥
नायात भारत युद्ध राजा काश्मीरिको महान]

वैशम्पायन ।

[सत्यमेत महाराज त्वया प्रोक्त महीपते ॥ ७ ॥
यथा नासौ समायात तन्निशामय सुव्रत ।
कुरुपाण्डववेलाया भूमिर्भगवता स्वयम् ॥ ८ ॥
पाविताभूदिति सुतानवतीर्णाञ्जघान यत ।
तस्मिन्कालेव समभूद्राजा विशदकीर्तिमान् ॥ ९ ॥

* Collation and the rest of the work is by Mārtān la Sāss the former revised by myself

ŚL 3 नानादेशा — Sāhebram

b) 58—28 as well as all subsequent stanzas include it between brackets [] are found in Sāh MS only and are therefore spurious

ŚL " read नायाति

यादृश वासुदेवस्य नरकेण सहाभवत् ।
 तत स वासुदेवेन युद्धे तस्मिन्निपातित ॥ २४ ॥
 अन्तर्वत्नी तस्य पत्नी वासुदेवोभ्यधेचयत् ।
 भविष्यत्पुत्ररक्षार्थं तस्य देशस्य गौरवात् ॥ २५ ॥
 तत सा सुपुत्रे पुत्र बाल गोनन्दसंज्ञितम् ।
 बालभावात्पाण्डुमुतैर्नानीत कौरवैर्न वा ॥ २६ ॥

जनमेजय ॥

देशस्य गौरव चक्रे किमर्थं द्विजसत्तम ।
 वासुदेवो महासा यदभ्यषिञ्चत्स्वयं स्त्रियम् ॥ २७ ॥

वैशम्पायन ॥

यैव देवी उमा सैव कश्मीरा नृपसत्तम ।
 आसीत्तर पूर्णजल सुरभ्य मुमनोहरम् ॥ २८ ॥
 शालिमालाकुल स्फीत सत्फलाद्यै समन्वितम् ।
 स्वाध्यायध्याननिरतेर्यशशीलैर्जनैर्युतम् ॥ २९ ॥
 तपस्विभिर्धर्मपरैर्वेदवेदाङ्गपारगै ।
 क्षत्रियै सुमहाभागे सर्वशस्त्रास्त्रपारगै ॥ ३० ॥
 वैश्यैर्वृत्तिरतै शूद्रैर्द्विजातिपरिचारकै ।
 देवतायतनोपेत सर्वतीर्थमय शुभम् ॥ ३१ ॥
 प्रथिव्या यानि तीर्थानि तानि तत्र नराधिप ।
 ऋष्याश्रमैरसम्बाध शीतातपशुभ सुखम् ॥ ३२ ॥
 अधृष्य परराष्ट्राणा तद्वयानामकोविदम् ।
 गोश्वनागादिवह्नल दुर्भिक्षातङ्कवर्जितम् ॥ ३३ ॥
 अदेवमातृक पुण्य रम्य प्राणभृता हितम् ।
 सर्वस्यगुणोपेतमनातङ्क बहुप्रजम् ॥ ३४ ॥
 स्त्रीभिश्च सकुमाराभिर्दवालयसमाश्रयम् ।
 दुष्टेर्भुजगशार्दूलमहिषैर्विर्वाजितम् ॥ ३५ ॥

ब्रह्मघोषधनुर्घोषनिलोत्तवसमाकुलम् ।
 केलिप्रायजनाकीर्णं नित्यदृष्टबुधावृतम् ॥ ३६ ॥
 उद्यानारामसम्बाधवीणापटहनादितम् ।
 नित्यशौण्डजनोपेतं सतां हृदयवल्गुमम् ॥ ३७ ॥
 नानापुष्पफलोपेतं नानाद्रुमलतोञ्ज्वलम् ।
 नानामृगगणाकीर्णं सिद्धचारणसेवितम् ॥ ३८ ॥
 कश्मीरमण्डलं पुण्यं सर्वतीर्थमरिंदम ।
 तत्र नागहृदा पुण्यास्तत्र पुण्याः शिलोचयाः ॥ ३९ ॥
 तत्र नद्यस्तथा पुण्याः पुण्यान्यपि सरांसि च ।
 देवालयं सुपुण्यं च तेषां चैव तथाश्रमाः ॥ ४० ॥
 तस्य मध्येन निर्माता सीमन्तमिव कुर्वती ।
 वितस्ता परमा देवी साक्षाद्विभनगोद्भवा ॥ ४१ ॥

जनमेजयः ॥

मन्वन्तरेषु सर्वेषु यदासीद्विमलं सरः ।
 कथं वैवस्वते जातं तन्मण्डलमिति प्रभो ॥ ४२ ॥
 [ब्रूहि मे भगवन्किञ्चिन्नास्ति तेऽविदितं खलु ।
 प्रियशिष्योसि तस्यर्षेर्व्यासस्यामिततेजसः ॥ ४३ ॥]

वैशम्पायनः ॥

इममर्थं पुरा जातु गोनन्दाख्यो नृपोत्तमः ।
 तीर्थयात्राप्रसङ्गेन बृहदश्वमुपागतम् ॥ ४४ ॥
 पूजयित्वा स नृपतिः पप्रच्छ नृपसत्तम ।
 [सुखासीनं रामादाय पादार्घ्याद्यमनुक्रमात् ॥ ४५ ॥]

गोनन्द उवाच ॥

मन्वन्तरेषु पूर्वेषु नासीद्विशमिद किल ।
 कश्मीराख्यं बभूवास्मिन्कथं वैवस्वतेन्तरे ॥ ४६ ॥

Śl 44, पुरा वत्स. — Sahodrian

Śl 45, तमच्छ मुनिराशम, Sah

Śl 46, 'सीदेतनुरे किल । Sah

बृहदश्व ॥

राशिभोगो रवेर्मास सौर इत्यभिधीयते ।
 ऋतुस्तु मासौ द्वौ ज्ञेयावयवौ तदृतुत्रयम् ॥ ४७ ॥
 अयने द्वे तथैवान्द नृपैव वर्षसख्यया ।
 द्वात्रिंशच्च सहस्राणि तथा लक्षचतुष्टयम् ॥ ४८ ॥
 प्रोक्तं कलियुगं राजन्द्वापरं द्विगुणं स्मृतम् ।
 त्रिगुणं तु तथा त्रेता कृतं ज्ञेयं चतुर्गुणम् ॥ ४९ ॥
 [कलिमानं ४३२०००) द्वापरमानं ८६४०००) ।
 त्रेतामानं १२५६०००) कृतमानं १७२८०००) ।
 चतुर्युगैकसप्तत्या मन्वन्तरमिहोच्यते ।
 युगप्रमाणं ४३२०००) मन्वन्तरप्रमाणं ३०६७२०००]
 तस्मिन्मन्वन्तरेतीति प्रजा संस्थाप्युज्जुमा ॥ ५० ॥
 भूर्लोकमाश्रिता सर्वा नाशमायान्ति सर्वशः ।
 एकार्णवजगत्सर्वं तदा भवति भूपते ॥ ५१ ॥
 हिमवान्हेमकूटश्च निषधो नीलपर्वतः ।
 श्वेतश्च शृङ्गवान्हेमूर्माल्पवाग्गन्धमादनः ॥ ५२ ॥
 महेन्द्रो मलयः सह्यः शुक्तिमान्नृक्षवानपि ।
 विन्ध्यश्च पारियात्रश्च न विनश्यन्ति पर्वताः ॥ ५३ ॥
 शेषविनश्यते सर्वं जम्बूद्वीपविशेषतः ।
 तदा विनष्टे लोकेस्मिन्महादेव स्वयं प्रभुः ॥ ५४ ॥
 आपो भूत्वेच्छया लोके तिष्ठत्यस्मिन्समन्ततः ।
 सती देवी च तत्कालं तस्मिन्भौत्रं करोति हि ॥ ५५ ॥
 मनुर्भविष्यत्तास्मिन् सर्वबीजानि मायया ।
 तदा स्यापयते राजस्ता च नावजगद्गुरुः ॥ ५६ ॥
 मत्स्यरूपधरो विष्णुः शृङ्गे कृत्वापकर्षति ।
 आकृष्य नावतां देवतास्मिन्पर्वतमस्तके ॥ ५७ ॥
 बद्धा व्रजति भूपालह्यविज्ञाता तदा गतिम् ॥ ५८ ॥
 [इति नीलमते मन्वन्तरपर्ययवर्णनम्]

End, according to No 65

इत्येवमुक्त जनमेजयस्य
व्यासस्य शिष्येण महाव्रतेन ।
क्षित न यद्रून्धगुरुत्वभीत्या
समग्रशास्त्रैः खलु भारते वै ॥
सर्वत्र नैतद्विषयोपयोग्य
तदा न चक्रे भगवान्महात्मा ।
अतीव हृदो बहुविस्तरेपि
जनप्रिये भारतपूर्णचन्द्रे ॥
नीलमते वितस्तामाहात्म्यम् । सपूर्णं नीलमतपुराणम् ॥

No 127

Chaurssuratapanchāstakā, by Bilhana

Beginning

श्रीपुरुषोत्तमायो[य] नम ॥ ओं स्वास्ति ॥ श्रीप्रमथपतये नम ॥ श्री-
श्रीपतये नम ॥

सर्वस्व गृहवर्ति कुन्तलपतिर्गृह्णातु तन्मेपुन
भाण्डागारमखण्डमेव हृदये जागर्ति सारस्वतम् ।
रे क्षुद्रास्यजत प्रमोदमचिरादेप्स्यन्ति मन्मन्दिर
हेलान्दोलितकर्णतालकरटिस्कन्धाधिरूढा श्रिय ॥ १ ॥
अपि किमनिश राजद्वारे समुदुररुधरे
कुवलयदलस्निग्धे मुग्धे विमुञ्चसि लोचने ।
अमररमणीलीलावल्गद्विलोचनवागुरा-
विषयपतितो न व्यावृत्तिं करिष्यति विल्हण. ॥ २ ॥

अद्यापि ता कनकचम्पकदामगौरीमितादि

End

इति चोरीसुरतपञ्चाशिका पण्डितविल्हणकृता समाप्ता ॥

No 129

*Tārachandrodaya by Vaidyanātha **

Beginning

श्रीगणेशाय नम ॥
गणेश नमस्कृत्य ससन्नतानामिहैवाशिष वाददान करोति ।
महीपालतारासुचन्द्रस्य वशावली वेद्यनाथो विशाला मुदैव ॥ १ ॥

End fol 80b, 1 3

वीरोत्ती (1) जगदीशवर्तनमथो देव्यास्तथा सत्कथा-
मात्राणामपि वर्तन सुललित चक्रे कृती मैयिल ।
ताराचन्दमहीमहेन्द्रचरितैरानन्दितो नित्यदा
काशीवासमयाकरोदयमहो गङ्गासमीपस्थितः ॥ २० ॥
इति श्रीताराचन्द्रोदये महाकाव्ये श्रीवैद्यनाथमैयिलकृता विंशति सर्गा (1)॥
संवत् १७३६ समये चैत्र सु [शु] द्वपरिवा ॥

No 130

*Tripuradahana, by Ravibhū **

Beginning

श्रीगणेशाय नम ॥ श्रीशभवे नम ॥
वपुरिति गौरच्छाय जयति विभोरभिदधाति गौरच्छायम् ।
निकटुका येनाहिश्रेणीभूषणमिव स्वकायेनाहि ॥ १ ॥
निजया तन्वा नेत्रप्रमोदन प्राणिना वितन्वानेत्र ।
मतिबलमासाद्य मित पुरदहन रविभुवा समासाद्यमितम् ॥ १० ॥

Fol 9a 1 4

इति त्रिपुरदहने प्रथम आश्वास ॥

Fol 15b, 1 3

इति त्रिपुरदहने द्वितीय आश्वास ॥

Fol 21b, 1 8

बबन्धुरेव बन्धुरे स्ववर्त्मनि स्थितिं जना ।
पिनाकिनापि नाकिनाममोदि मोदकारिणा ॥ ६० ॥
इति त्रिपुरदहने तृतीयाश्वास ॥

No 133

Dakṣatāra by Kāśhemendra

Beginning

ओं नमो नारायणाय । अक्षयविश्वेचि चरचनारुचये नम ।
मायागहनगूढाय नानारूपाय विष्णवे ॥

Fol 3b 1 4 इति श्रीदशवतारे मत्स्यावतार प्रथम ॥

Fol 5a 1 12 इति श्रीव्यासदासापराख्यक्षेमेन्द्रकृते दशा० कूमावतारो
द्वितीय ॥

Fol 6b, 1 9 इति बराहावतार

Fol 10a, 1 3 इति व्यासदासापराख्यक्षेमेन्द्रविरचिते दशा० नरसिं
हावतारश्चतुर्थ ॥

Fol 17b, 1 9 इति व्यास० क्षेमेन्द्रवि० दशा० वामनावतार पञ्चम ॥

Fol 19a, 1 10 इति श्रीव्यास० क्षेमेन्द्रवि० दशा० श्रीरामावतार षष्ठ ॥

Fol 32a, 1 5 इति श्रीव्यास० क्षेमेन्द्रकृते दशा० श्रीरामचन्द्रावतार
सप्तम ॥

Fol 62a 1 8 इति श्रीव्यास० क्षेमेन्द्रकृते दशा० श्रीकृष्णावतारोष्टम ॥

Fol 65 इति व्यासदासा० क्षेमेन्द्रकृते दशा० बुद्धावतारो नवम ॥

End

इत्येष विष्णोरवतारमूर्ते कथामृतास्वादविशेषभक्त्या ।

श्रीव्यासदासान्यतमाभिधानक्षेमेन्द्रनाम्ना विहित स्तवाग्र्य ॥

इति श्रीव्यासदासापराख्यक्षेमेन्द्रकृते दशावतारे कर्क्यवतारो * द
शम ॥ समाप्तश्चाय दशावतारस्तव ॥

यो मत्स्यकूर्मादिविचित्ररूपैराश्चर्यकारी हृदयस्य रत्नै ।

श्रीमाननन्तः स्फुटशङ्खचक्र श्रियेस्तु विष्णुर्विभवोदधिर्व ॥ १ ॥

कश्मीरेषु बभूव सिन्धुरधिक सिन्धोश्च निम्नाशय

प्राप्तस्तस्य गुणप्रकर्षयशसा पुत्र प्रकाशेन्द्रताम् ।

विप्रेन्द्रप्रतिपादितान्नधनभूगोसङ्कृष्णाजिनै

प्रख्यातातिशयस्य तस्य तनय क्षेमेन्द्रनामाभवत् ॥ २ ॥

तेन श्रीत्रिपुरेशशैलशिखरे विश्रान्तिसतोषिणा

विष्णोः स्वल्पविलोकिताकृतिमुधासर्वाधितोत्कण्ठया ।

वाक्पुष्पैरमलैर्गुणप्रणिहितैरग्नानशोभै स्थिरै

भक्तिव्यक्तदशावतारसरस पूजाप्रबन्ध कृत ॥ ३ ॥

स्तुतिसकीर्तनाद्विष्णोर्विपुल यन्मयार्जितम् ।

तेनास्तु सर्वलोकानां कल्याणकुशलोदय ॥ ४ ॥

एकाधिकेन्दे विहितचत्वारिंशे सकांतिके ।

राज्ये कलशभूभर्तुः कश्मीरेष्वच्युतस्त्व ॥ ५ ॥

No. 142

Naishadhīyatākā, by Vidhyādhara

End of Sarga XI,—fol. 220b, 1 9

लीलाद्यैते [त] नगूढभावसुभगालकारवृन्दान्विता
ससेव्या सुमनोवरैर्नवर सप्रोलासिनी शोभना ।
चित्रासेचनके नलस्य चरिते बद्धास्पदा या सदा
टीका कान्तिगुणान्विता जयति सा साहित्यविद्याधरी ॥ १ ॥
श्रीसौरद्विजवशमौक्तिकमणि. श्रीरामचन्द्रो भिष-
कश्रीसीता सुपतिव्रता गुणवती सीतेव माता च यम् ।
श्रीविद्याधरमात्मजं प्रमुपुवे साहित्यविद्याधर
तद्वन्धे विमले गतोतिविमल सर्गोपमेकादशः ॥ २ ॥

अनैषधनिषाधानाम सर्गं समाप्त [.] ॥ ६ ॥ इत्यपरार्जुनचौलुका [व्य]
चूडामणिराजनारायणातवारभुजबलमलमहाराजाधिराजश्रीमद्वीसल
देवस्य भारतीभाण्डागारे नैषधस्यैकादशोध्याय निर्मल सर्गोप-
मेकादश [श] अनैषधनिषाधा [!] नाम सर्गं समाप्त ॥ ६ ॥

End of Sarga XII,—fol 455b, 1 5

श्रीसौरद्विजवशमौक्तिकमणिः श्रीरामचन्द्रोभिष-
कश्रीसीता सुपतिव्रता गुणवती सीतेव माता च यम् ।
श्रीविद्याधरमात्मजं प्रमुपुवे साहित्यविद्याधर ,

• द्वाविंशस्य सवर्णने वितरणं सर्गं स चके क्रमात् ॥ १ ॥

इति श्रीपण्डितविद्याधरविरचितायानैषधदीपिकाया टीकाया द्वाविंश स-
र्गं समाप्तमिति ॥ ६ ॥ नैषधदीपिकाविद्याधरीसजामलीलिखत् ॥ ६ ॥ धन्या-
यम् समस्तग्रन्थसख्या २०५८६ ॥ ६ ॥ ॥ ६ ॥ शुभं भवतु कल्याणमस्तु
॥ ६ ॥ ॥ ६ ॥ सवत् १६४९ ॥ वर्षे [वर्षे] मागशरशिदिश [शुदि ३]
दिने वार भौमे लिखित । मोदजातीय पम्वाजिगनाथलिपित ॥ ६ ॥ ६ ॥
६ ॥ ६ ॥ ० ॥ ० ॥ व्यासनारायणस्य ॥ चार्तुर्वेदजातीयस्य इदं पुस्त-
कम् ॥ नैषधविद्याधरी टीका सपूर्ण. ॥ ० ॥ ० ॥ ६ ॥ श्री ॥ ६ ॥ ६ ॥ ६ ॥

No 154.

Bhāratamanjarī, by Kshemendra.

Beginning :

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
 देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥ १ ॥
 समस्तवदनोद्गीतब्रह्मणे ब्रह्मणे नमः ।
 नमः प्रज्ञापतिभ्यश्च कृष्णद्वैपायनाय च ॥ २ ॥
 बुद्धश्रवाः पुरा सूतो लोमहर्षणसंभवः ।
 पौराणिको मुनीन्द्रष्टुं नैमिषारण्यमभ्यगात् ॥ ३ ॥

End (for which compare *Ind. Ant.* I. 307, note) :—

इति क्षेमेन्द्रविरचितायां महाभारतमञ्जर्यां परिपूर्णो हरिवंशः ॥
 कास्मीरेषु [कश्मीरेषु] गुणाधारः प्रकाशेन्द्राभिधोभवत् ।
 नानार्थिसार्थसंकल्पपूरणे कल्पपादप [ः] ॥
 संपूर्णदानसंतुष्टाः प्रादुर्यं ब्राह्मणाः सदा ।
 इन्द्र एवासि किं लोकः प्रकाशस्ते गुणोधिकः ॥ १ ॥
 यस्य मेरोरिवोदारकल्याणपूर्णसंपदः ।
 अवारितमभूद्देहे भोज्यसन्त्रं द्विजन्मनाम् ॥ २ ॥
 सूर्यग्रहे त्रिभिर्लक्ष्यै[क्षै]र्दत्त्वा कृष्णाजिनवयम् ।
 * अल्पप्रदोस्मीत्यभवत्क्षणे लज्जानताननः ॥ ३ ॥
 स्वयंभुशंभुविजये यः प्रतिष्ठाप्य देवताः ।
 दत्त्वा कोटिचतुर्भागं देवद्विजमठादिषु ॥ ४ ॥
 पूजयित्वा स्वयं शर्वं प्रसरद्वाण्यनिर्झरः ।
 गाढं दोर्भ्यां समालिङ्ग्य यस्तत्रैव व्यपशत ॥ ५ ॥
 क्षेमेन्द्रनामा तनयस्तस्य विद्वत्सपर्यया ।
 प्रयात कतिगोष्ठीषु नामग्रहणयोग्यताम् ॥ ६ ॥
 आचार्यशेखरमणोर्विदाविवृतिकारिणः ।
 श्रुताभिनवगुप्ताख्यात्ताहिमं बोधवारिधे ॥ ७ ॥
 श्रीमद्भागवताचार्यसोमपादाब्जरेणुभिः ।
 धन्यतां यः परां प्राप्तो नारायणपरायणः ॥ ८ ॥

कदाचिद्ब्रह्मणेनैव स रामयशसार्थितः ।
 संक्षिप्तां भारतकथां कुरुष्वेत्यर्थचेतसा ॥ ९ ॥
 समूचेहं करोम्येव प्रागेतच्चरितं मया ।
 दृष्टः सत्यवतीभूनुः स्वप्ने ज्ञाननिधिर्यतः ॥ १० ॥
 तं नमस्कृत्य वरदं सज्जोहं त्वत्समीहिते ।
 इत्युक्त्वा स्वप्नदृष्टस्य मुनेस्तुष्टाव तद्वपुः ॥ ११ ॥
 नमो ज्ञानानलशिखापुञ्जपिञ्जजटाभृते ।
 कृष्णायाकृष्णमहसे कृष्णैद्विपायनाय ते ॥ [इत्यादि]
 इति व्यासाष्टकं कृत्वा महाभारतमञ्जरीम् ।
 स चक्रे विबुधानन्दसुधास्पन्दतरंगिणीम् ॥
 समाप्तेयं महाभारतमञ्जरी ॥ कृतिः कवेः
 व्यासदासापरनाम्नः प्रकाशेन्द्रगुणोः क्षेमेन्द्रस्य ॥
 अहो कविसरस्वत्या विचित्रेयं प्रसन्नता ।
 सद्यो मलिनता वक्त्रे खलानां जायते यया ॥
 मद्बचोदर्पणतले महाभारतदिग्द्विपः ।
 समस्तावयवोप्येष मुष्टिमेय इवेक्ष्यते ॥
 रत्नोदारचतुःसमुद्ररशना भुक्त्वा भुवं कौरवो
 भूमोरुः पतितः स निष्परिजनो जीवन्वृकैर्भक्षितः ।
 गोपैर्विश्वजयी जितः स विजयः कक्षे क्षता वृष्णय-
 स्तस्मात्सर्वमिदं विचार्य मुचिरं शान्त्यै मनो दीयताम् ॥
 फुलेन्दीवरसुन्दरश्रुतिमुषः शौरेः शरीरत्विष

 जे मुड

 एष विष्णुकथातीर्थपुण्यवत्सलिलोक्षितः ।
 प्राप्तः सामान्यजल्योपि क्षेमेन्द्रदेव कवीश्रताम् ॥
 शुभम् ॥ ओं नमो भगवते वागुदेवाय ॥
 सवत् १२ द्वावि (?) ति अष्टम्या परत शुभम् ॥

No 170

*Specimen of a translation of the Rājataranginī **

I 1-107.

1. Reverence to Hara, who (grants his worshippers' desires) like the tree of Paradise, who is beautified by a scam of light emitted by the jewels that are concealed in the heads of the serpents adorning him, and in whom those freed (from the circle of births) find eternal rest

2. May both the halves of the body of the god, whose cognizance is the bull, and who is united with his spouse, give you glory,—the left, whose forehead wears a siffrou Tilak, the colour of whose throat near the ear is fair like the splendour of the ocean-born (moon), and is enhanced by numerous tremulous earrings, and whose breast wears a faultless boddice, — the right, whose forehead carries a flame of fire, the colour of whose throat near the ear is concealed by the ocean-born (poison) and enhanced by numerous playfully moving snakes, and whose chest is encircled by the lord of snakes as by a boddice

1 G¹ and other MSS read *bhūshāhīna* instead of *bhūshābhogī* Hara or Śiva wears a serpent instead of a Jenvi or brahminical string, and smaller serpents instead of bracelets The Āsminīans, being Śaivas, consider Śiva to be the Universal soul, and expect to be absorbed by him The preposition *pra* in *prahna*, which adds force to the meaning of the root, indicates that absorption is complete,—*śhyujyā*, not *sālakya*

This verse, it seems to me, is an imitation of Bīṇa's *Śrīharahacharita* I I

2 A translation of this verse being impossible, I have given a paraphrase Almost the whole of its first three *pādas* is made up of a succession of puns Śiva is invoked in his form of Ardhānārī, in union with Pārvatī The words describing the appearances of the two halves are chosen in such a manner that they apply to the female form and its dress as well as to the male *Kundalin*, lit 'containing a ring,' must be taken as I think, in the sense of 'earring' or 'necklace,' when it refers to Pārvatī *Jatadh jachhāūāchha* if referred to Pārvatī must be dissolved into *jatadhjachhāyācadachchha*, if referred to Śiva into *jatadhjachchhāyayā ccha* or *achchha*=*achhadita* In the description of Śiva, *ahina* must be dissolved into *ahī īm na*, 'the lord of snakes,'

* The text has been corrected according to two collated copies written by Cankkīlan, G¹ and G², and the copy in the G. version of the collection.

3 Worthy of praise is that quality of true poets, whatever it may be, which enables them to sprinkle with the nectar (of their song), and thereby to preserve, their own bodies of glory as well as those of others

4 Who else but poets resembling the Prajāpatis (in creative power), and able to bring forth lovely productions, can place the past times before the eyes of men?

5 If the poet did not see in his mind's eye the existences which he is to reveal to men, what other indication would there be that he is a divine seer?

6 Though for its length the story does not show much variety, still there will be something in it that will gladden the virtuous

7. That virtuous (poet) alone is worthy of praise who, free from love or hatred, restricts his muse to the exposition of facts

8 If I narrate again the subject matter of tales of which others have treated, still the virtuous ought not to turn their faces from me without hearing my reasons

9 10 How great a cleverness is required in order that men of modern times may complete the account given in the books of those who died after composing each the history of those kings whose contemporary he was! Hence in this narrative of past events, which is difficult in many respects, my endeavour will be to connect

11. The oldest extensive works, containing the royal chronicles (of Kāśmīr) have been lost in consequence of (the appearance) of Śu-

Vāsuki, who serves Śiva instead of the Jenvī 'Near the ear' may also be referred to the sentence beginning with *dadhat* 'The ocean-born poison is the Hālāhala which Śiva swallowed

4 The Prajāpatis are fourteen in number They caused the successive creations of the world

Verses 9 and 10 form a *yugalakṣa*, or couplet : *e* they are interlaced in their construction compare *Kātyādharsa* 1 13, comment They give the 'reasons' alluded to in v 8 *Yat* must be taken as a conjunction, depending on *kṛiyad idam dākshyam* *Saraprakāśakhalite*, 'which is difficult in many respects,' means literally 'in which there are dangers of mistakes of all kinds'

11 *Suvrata* apparently wrote a *kind* book of the history of Kāśmīr, to be committed to memory in the schools, which, as usual in India, caused the loss of the more ancient books on the same subject

vrata's composition, who condensed them in order that (their substance) might be easily remembered

12. *Subrata's* poem, though extensive, does not easily reveal its meaning, since it is made difficult by misplaced learning

13. Owing to a certain want of care, there is not a single part in *Kshemendra's* 'List of Kings' free from mistakes, though it is the work of a poet

14. Eleven works of former scholars which contain the chronicles of the kings, I have inspected, as well as the (Purāṇa containing the) opinions of the sage *Niḍa*

15. By looking at the inscriptions recording the consecration of temples and grants, at the laudatory inscriptions, and at the Manuscripts, the worry arising from many errors has been overcome

16. Four among the fifty two rulers whom they do not mention,

13. Regarding *Kshemendra* see above, the Report

14. Regarding the *Nīlmatapurāṇa* see above, the Report, and above, pp li seqq

15. According to my interpretation of this passage, *Kaṭhāna* used four kinds of records — (1) the *pratiśṭhāsāna* edicts, i.e. inscriptions recording the erection and consecration of temples or other buildings and monuments such as are to be found on almost all temples, religious or even profane buildings (such as palaces) on images funeral monuments and so forth, (2) the *astu sāna* edicts i.e. inscriptions recording grants of things chiefly of land, and perhaps also of allowances, such as are found engraved on copper plates, (3) *prastipattas*, tablets containing laudatory inscriptions of persons or places, such as now are found sometimes in temples or other public buildings, e.g. the *Arbīlaprastuti* in *Vaṇaśāhī's* temple at *Dulwara*, (4) the *sūtras* the works on the various sciences, or, to use a short expression the Manuscripts of Sanskrit books, which in *Kāśmīr* mostly give at the end some information regarding the author, and the king under which the author wrote, together with the date

This interpretation comes nearest to Professor Lassen's — viz. *Ind. Alt.*, 2nd ed., II 20, — from whom I differ in the interpretation of *sūtra* 'only'. He gives too narrow an explanation, considering it to mean 'law books'

16. *Gandāra* is the reading of all *Sarvā* MSS. Regarding the

on account of the loss of the records, viz *Gonanda* and (his successors), have been taken from the *Atlamata* (Purāṇa)

17 18 Having read the opinion of the *Pāsupata* Brahman *Helaraja*, who formerly composed a 'List of Kings' in twelve thousand slokas, *Padmanuhira* entered in his work the eight kings, beginning with *Lata* who preceded *Aśoka* and his successors

19 The five kings also, among whom *Aśoka* is the first, *Śrī ckhavallakara* declared (to have been taken) from the fifty two (lost ones) For his verse is as follows —

20 "The five princes from *Aśoka* to *Abhimanyu*, who have been enumerated have been obtained by the ancients out of the fifty two (lost ones) "

21 This narrative (of mine) which is arranged (in proper order) and resembles a medicine, is useful for increasing as well as diminishing the (statements of previous writers regarding) kings, place and time

22 What intelligent man does not rejoice at such a compilation, which treats of the numberless events of ancient times ?

23 When (the hearer) has well pondered over the sudden appearance of created beings that lasts for a moment only, then let him

meaning of *amāyā*, 'tradition,' 'records' see below, I 45 and the *Pet Dict* s 1 The four rulers intended are *Gonanda I*, *Damodara I*, *Damodara's* queen, and *Gonanda II* see above, the Report

17 *Mahāvratin*, which I have translated by *Pāsupata*, has been usually taken to mean simply 'ascetic' I should think that a particular sect of ascetics is intended *A Helaraja*, who was a Kasmirī and lived probably in the 9th or 10th century, has written a commentary on the *Vākyapañja*, of which fragments are still extant see Kielhorn in the *Ind Ant* III p 285

This and the following verses show that *Kalhana* believed that altogether seventeen kings out of the number of the fifty two forgotten ones had been rescued

21 *Iuktā*, 'arranged in proper order' may possibly mean *parimitā*, 'of limited extent' The verse gives the key to *Kalhana's* method

23 *Sānta* is one of the nine *Rasas* 'flavours or sentiments,' which ought to underlie poetic compositions *Kalhana*, who has to tell many commonplace events, and to go through endless repetitions

consider how this (work) is hallowed by the prevalence of the Sentiment of Quietism

24 Imbibe, therefore, straight with your ears this 'River of Kings,' which is made agreeable by an under-current of powerful sentiment

25 Formerly, from the beginning of the Kalpa, the land in the womb of the Himālaya was filled with water during the periods of six Manus, (and constituted) the *Lake of Sati*

26 27 Afterwards, when the period of the present Manu *Vaivasrata* had arrived, the *Prajāpati Kasyapa* caused *Druhina*, *Upendra*, *Rudra*, and other gods to descend, caused (the demon) *Jalodbhava*, who dwelt in that lake, to be killed, and changed it into a country, known on earth as *Kasmīr*

28 *Nila*, the lord of all *Nāgas*, whose regal parasol is formed by the circular pond (filled with) the stream of the *Vitastā's* newly rising water, protects it

29 There *Gauri*, though she has assumed the form of the *Vitastā*, still keeps her wonted inclinations (For in her river shape) she turns her

is anxious to prove, in order to guard his character as a poet, that his composition is not *virasa*

24 The correct reading in the last *pāda* is that given by *Ch* and *G²* *spashtam anga rājataranginī* *G¹* has *spashtamurmū* *Anga* to be construed with *nipyatām*

25 27 The legend of the *Satbaras*, of its desiccation, and of the destruction of the demon *Jalodbhava* (Water-born), who had made it his dwelling and devastated the surrounding countries, is told at considerable length in the *Ālamatapurāṇa*,—see the Report The gods who assisted *Kasyapa* were *Brahmā*, *Vishnu* and *Śiva*, as stated in the text

28 The annotator of *G¹* says *vīrīśayīśatitena nīlanāgaena nīlanāga itī prauddhena* Conventionally the *Vitastā* is said to take its origin from the circular pond called *Vimīṅ* or *Vimīṅ*, situated about fifteen miles to the south-east of *Islamābād* at the foot of the *Banihāl* *Kathina* calls this pond *atapatra*, 'the royal parasol of *Nīlanāga* who is supposed to reside in or under it' The circular form is the *tertium comparationis*, which suggested the far fetched simile Regarding the *Vimīṅ* compare *Vigne, Travels*, I 312

face towards the ravine (*guhā*), just as (in her godlike form) she turns it towards (her son) Kumāra (*guhā*), (in her river shape) the mouths of the Nāgas (*nāgamukha*) drink her abundant water (*āpītabhūripayāh*), just as (in her god like form) (her) elephant-faced (son) Garuḍa, (*nāgamukha*) drank her abundant milk (*āpītabhūripayāh*)

30 That (country) is inhabited by Nāgas gleaming with the splendour of various jewels, chief among whom are Śaṅkha and Padma, and thus resembles the town of Kuvera, the depository of the nine treasures (chief among which are Śaṅkha and Padma)

31 To shelter, forsooth, the Nāgas, who came afraid of Garuḍa, it stretched its arms out behind its back in the guise of a wall of mountains

29 The annotator of G¹ says *guhonmukhī—kumārasamukhī kandarābhūmukhīcha, nāgamukhī āpītabhūripayā nāgamukhena gayava danena āpītam bhūri payo dṛḍham yasyāśā nāgānām mukhena upītam bhūri payo yasyāh [śācha], yathā gauri pūrātī, vitastātīam yātū pyuchitām ruchuḥ icchhām noyhatī na tyajati svaruchuḥ sedikām [svachchhām] nātyajad gauri noyhitām ruchuḥ guhonmukhityādikāḥ vitastāte tyajati tatpāpī tatkāranam* The *guhā* or ravine towards which the Vitastā turns her face is the pass of Bīramūla

the female deities supposed to reside in appear to be originally per restless water easily suggested the comparison with a snake Now the large springs are called *nāg*, and the small ones *nāgīny*, the latter being supposed to be the residence of the females of the Nāgas The Nāga Mahāpadma is the tutelary deity of the Vollar lake, which is frequently simply called *Māhāpadma*, vide, e.g., *Śrīkanthacharita* III 9, and Jonarāja thereon Śaṅkhaṇḍa resides, according to Sthebrīn's *Tirthasamgraha*, in a lake near *Dharindha*, in the Lar pargana

31 Kāśmīr is here personified and supposed to face Garuḍa, who chased the Nāgas through the 'Gate' of the Valley at Bīramūla Under this personification it becomes intelligible how the mountain chains sur

32. There (worshippers) touching the wooden image of the husband of Diti at the Tirtha called Pāpāśūlana obtain heavenly bliss and final liberation as their reward.

33. There the godless Śandhyā produces water on an arid mountain, and shows the presence of merit and the absence of sin.

34. There self-created fire, rising from the bowels of the earth, terrifies with numerous arms of flame the offerings of the sacrificers.

35. There the goddess Sarasvatī herself is seen in the form of a swan swimming on a lake situated on the summit of Mount Bheda, which is sanctified by the source of Gaṅgā.

36. There, even now, drops of amrita-nectar offered by the gods are to be seen in Nandikāśetra, in the temple, the habitation of the immortals.

37. There, after looking on the godless Śiradi, (the worshipper) at once reaches the river Maśamutī and Sarasvatī who is worshipped by poets.

32. The locality intended is the Pāpāśūlana Nigra or Kapateśvara Tirtha, said to be in the Kōṭahira parganā near Lolimib'ā—*Kapateśvara, Kōṭahira prāṇe Kōṭahārākhyaśāye*, G¹ Comp *Śrīkṛtāchār* III 11, where the other name of the Tirtha, Kapateśvara, is given.

33. *Bhṛāṅganāmācāśāye decalagrāmasamipasthale*, G¹ The story how a certain Māyāvatu, son of Bhadravaravatu, brought the godless Samdhya Gaṅgā to his āśrama near Deval, in the Bhṛāṅga parganā, is told at length in the *Saṁdhyāśūkhātmya*.

34. The Svayambhū Agni here mentioned is the burning naphtha spring in hamirjor Kramarājya, near Sopur. So also G¹—*Kramarājye svamitī prasiddhah*, and *Sahbrām, Tirthasamgraha*.

35. *Bhedagiri—Bhedabhrandā itī prasiddhah*, G¹—The *Gaṅgāmukhātmya*, No. 36, mentions the hill.

36. *Nandikāśetra nāranāmāgrāme*, G¹ It is situated in the Lār pargana, not far from the Haramukutagaṅgā, and is a station on the pilgrimage to the latter see also *Jour de Soc Beng* XXV 226. So also Sahebrām's *Tirthasamgraha*. Suravāsaprāsāda may be a N. pr.

37. *Śrīśaite hareḥ itī prasiddhe sthale daraddeśasamipavartitā*, G¹. *Harā* is found on the Survey map in the parganā Khuya hām, to the north of the Voller lake, into which latter the Madhumatī falls, as marked on the native map. Sahebrām (*Tirthasamgraha*) places these tirthas in Lolib.

38 In that (country) which is adorned by Keśava Cakrabhrit, and by *सुरा विजयेसा* and other (deities), there is not a spice as large as a grain of sesamum which has not its Tirtha

39 The country may be gained by the strength of spiritual merit, but not by armies of soldiers. Hence people there are chiefly anxious about the next world

40 There the rivers are free from dangers and aquatic monsters, provided with warm bath houses for the winter, and comfortable places (for descending) into the current

41 Out of respect, as it were, the Sun does not fiercely shine, during summer even, in that (country) which has been created by his father, as he knows that it ought not to be tormented

42 Things that elsewhere in the three worlds are difficult to find, viz lofty halls of learning, saffron, icy water, and grapes, are common there

43 In these three worlds the jewel producing region of Kuvera is (chiefly) worthy of praise, (next) in that (region) the mountain range, the father of Gauri, and (thirdly) the country which is enclosed by that (mountain)

44 Fifty two princes beginning with *Gonanda*, who in the Kali yuga were contemporaries of the Kurus and of the sons of Kuntī have not been recorded

45 In consequence of the demerit of those rulers of the land of *Kṛpāpa* no poets of creative power, who produced their bodies of glory, existed in those times

46 We pay reverence to that naturally sublime craft of poets without whose favour powerful princes are not remembered, although the earth that is girdled by the oceans was sheltered under the protection of their arms as in the shade of a forest

48 *Chakrabhrit* he arah *chakra dhara iti prasiddhah*, *vijayesa* *विजयेसा* *byabhrāt iti prasiddhah* 49 The ancient fame of Vishnu Chakradharī lay on a low hill situated about a mile below Bybror, on the left bank of the Vitasta and is now called Chakdhar. See Report, p 18. Bybror or Bybhar is too well known to need any further notice. But compare Vigne II 23

49 The father of Gaurī is the Himalaya

49 Kuvera is the regent of the North and the possessor of the nine treasures

17 Without thee O brother composer of true poetry, this world does not even dream of the existence of its chiefs, though they rested their feet on the temples of elephants though they won prosperity though maidens moons of the day, dwelt in their palaces —without thee the universe is blind why (praise) thee with a hundred hymns?

18 10 Some (authors) have given this (following) calculation of the years wrongly, as they were deceived by the statement that *Gonmdt* and his successors protected Kasmir during twenty two hundred and sixty-eight years in the *Kaliyuga* (and) that the *Bharata* (war) took place at the end of the *Dvipara yuga*

20 If the years of the kings the length of whose reigns is known are added together (and deducted) from the passed period of the *Kaliyuga* diminished by that (time which elapsed between the beginning of the *Kaliyuga* and the *Bharata* war) no rest remains

51 When six hundred and fifty three years of the *Kaliyuga* had passed away, the *Kurus* and *Pandavas* lived on the earth

52 At present in the twenty fourth year (of) the *Laukika* (era) one thou and and seventy years of the *Saka* era have passed

57 On the whole at that (time) two thousand three hundred and thirty years have elapsed since (the times of) *Gorantala* (III)

54 Twelve hundred and sixty six years are supposed (to be comprised) in the sum of the reigns of those fifty two kings

55 Since the Great Bear moves in a hundred years from one *Nakshatra* to the other, the author of the (*Bṛhat*) *Saṁhitā* has thus given his decision regarding its motion in this (verse) —

18-19 In the text read कर्मोत्तमं कर्मोत्तमं not कामोत्तमं is the form which the *Śāradā* MSS give everywhere The two verses form a *yugalaka* or *yugma* and v 48 must therefore be taken as depending on the words *utā varttaju vimohitāh* which occur in the second half of v 49

50 I am unable to make anything of this verse except by taking *tad* in *tadevargitāt* to refer to *bhāratam* in v 49 For with any other explanation the figures must come wrong and the verse must be taken as part of the *pṛerapāshā* which it is not as the opinion of the 'some' has been done with in the preceding verses

52 Regarding the *Laukika* or *Saptarshi* era see above the Report

55 The proper reading instead of the पृष्ट of the Calcutta and Paris editions is पृष्ट which is found in all *Śāradā* MSS The mistake has been caused by the resemblance of *Śāradā* *u* and *ta*

56 "When king *Yudhishtira* ruled the earth, the Munis (the Great Bear) stood in (the Nakshatra) *Maghā*. His reign fell 2526 years (before) the Śaka era

57 The brave king of *Kasmīr Gonanda* was worshipped by the *Gonanda* region (of the North), which *Kailāsa* lights up (with the glitter of its snow), and rolling *Gangā* clothes with a soft and transparent garment

56 The verse is found *Bṛhat Saṃhitā* XIII 3

From vv 48-56, which give the chronological basis of the *Tarānginī* it would appear that the statement of the *Nīlamata*, which makes *Gonanda II* contemporary with the Kurus and Pāndvas, was the starting point common to *Kaṭhāna* and other chronologists. But while others placed *Gonanda* in the beginning of the *Kaliyuga*, guided by the tradition that the Great War occurred at the end of the *Dvāpara yuga*, *Kaṭhāna* used *Vṛāhamihira*'s date of *Yudhishtira*, 2526 before Śaka, or 653 *Kali*, to determine the beginning of the *Gonandas*. He then cut down or lengthened (*vide* above, v 21) the reigns of the *Kasmīrian* kings until their sum total *plus* 653 agreed with the time which had elapsed between the year in which he began to write, viz 1070, and the beginning of the *Kaliyuga*. His equation, as has been shown by *Wilson*, *Troyer*, and others, is—

Years of the <i>Kaliyuga</i>		Fifty-two lost kings of <i>Kasmīr</i> —	
elapsed in Śaka			1'66 (v 54)
1070 = 1070		Kings from <i>Gonanda III</i>	+ 23'0 (v 3)
+ 3179			+ 6'3 (v 31)
<hr/>			<hr/>
4249			4249

The expressions *prāyāḥ*, 'on the whole' (v 53), and *mataḥ* (v 54) seem to me further proof (in addition to the direct statement v 21) that *Kaṭhāna* did make alterations in the length of the reigns. Another circumstance shows with what levity *Kaṭhāna* worked. The period of 1266 years begins with the reign of *Gonanda I* and *Gonanda II*, his grandson, was, according to the *Purāṇa*, the infant king when the Great War began. Nevertheless he assumes that the coronation of *Yudhishtira* occurred in the first year of *Gonanda I*, as he places the whole of the 1266 years after *Kali 653* in which *Yudhishtira* was installed on the throne, according to *Vṛāhamihira*. 57 Thus as well as the subsequent stories regarding *Danavara* and *Gonanda II*, down to v 82, are taken from the *Nīlamatapurāṇa*.

58 The earth, afraid as it were that Śeṣha's poison might be infused into her, left the serpent's body and rested in the king's arm that was adorned by the jewel sacred to Garuḍa

59 Jarāśandha, his relation, called on him for help With a large army he besieged Mithurā, (the town) of Kṛishṇa

60 When he pitched his camp on the banks of the Kōtinda, the fame of (the hostile) warriors vanished together with the smiles of the females of Yadu's race

61 Once (Balarāma), whose ensign is the plough, engaged that warrior in battle in order to protect his entirely shattered forces

62 The bridal wreath of the goddess of victory faded, since it remained long in her hands, while those warriors of equal strength were combating each other and the result was doubtful

63 Finally, with limbs wounded by each other's weapons the king of Kasmir embraced the earth, and the seion of Yadu the goddess of victory.

a J. 64 When that brave warrior travelled the road which great heroes easily find, his son, the illustrious Dāmodara protected the earth

65 That proud prince though he had obtained a kingdom which was distinguished by affording the means of enjoyment, found no peace because he brooded over the death of his father

66 Then that (hero), whose arm, (strong) like a tree was burdened with pride, heard that the Pṛishnis had been invited by the Gōdāthiras on the banks of the Indus to an approaching Śvayamhara and that they had come

67 Then, (impelled) by excessive fury, he undertook on their approach an expedition against them obscuring the sky with the dust that the horses of his army raised

55 The jewel sacred to Garuḍa, the destroyer of the serpents, is the emerald Read here with the Śīr MSS instead of the presence of द्यु of the editions

64 The road to Śarga is meant

65 Read here and elsewhere with the Śīrādā MSS, गच्छन् instead of गच्छन्त

66 Regarding the Gōdāthiras on the Sindhu see Cunningham's *Greg 47 seqq* Apolonia is another name of the Yādava In the text read द्यु गच्छन्त

68 In the battle with those (foes), the bride, who was about to choose a husband and was impatient for the wedding, was slain. Then the celestial maidens chose husbands in *Gāndhāra land*.

69 Then the valiant ruler of the earth died, attacking, in the battle with the god whose weapon is the war disc, the disc like array of his enemies, went to heaven by the road of the edge of the battle disc.

70 Then *Kṛṣṇa*, the descendant of *Yadu*, ordered the Brahmans to install the (king's) pregnant widow *Yasovati* on the throne.

71 When the servants of the *slayer of Madhu* at that time became angry, he, reciting this stanza from the *Purāṇa*, reproved them —

72 “*Kāśmīr* land is *Pārvatī*, know that its king is a portion of *Śiva*. Though he be wicked a wise man who desires (his own) welfare will not despise him.”

73 The eyes of men, who formerly regarded with contempt (the country and the queen) as two females and objects of enjoyment looked (after this speech was uttered) upon (*Yasovati*) as the mother of her subjects, and (upon the country) as a goddess.

74 Then in the proper month that queen bore a son endowed with divine marks, a new sprout of the family tree which had been consumed by fire.

75 The Brahmans performed the coronation and kindred rites for him together with his *Jatakarma* and other sacraments.

76 The infant king received afterwards, together with the regal dignity, the name of his grandfather, *Gonanda*.

68 The editions read *निघ्नतिस्म*, a corruption of which is also found in *Ch*, *G*¹ reads *नियतस्म*. The former reading gives no sense. *Asghanyate* is apparently intended for *nikhanyate*, and it is just possible that Kalhana used this incorrect form on account of the metre.

69 The numerous puns on the word *chakra*, disc make this verse dear to the *Pāṇḍit*. *Chakradāśārādhrānā*, ‘by the road of the edge of the battle disc,’ may also be dissolved *chakradhārāḥ* *Irishnah*, *sa era panthāstena*, and be translated ‘the road (being opened to him by) *Kṛṣṇa*, the bearer of the war disc. To be slain by a person as holy as *Kṛṣṇa* would of course, ensure heaven to the victim. Perhaps Kalhana intended it to be taken both ways.

73 The earth, or the country, is always considered to be the wife of the king.

76 Read with the *Sīradī MSS* *नग्नयिता* instead of *नग्नयिता* as Troyer and the Calcutta edition have.

77 Two nurses were engaged in rearing him: the one gave her milk, the other complete prosperity

78 The ministers of his father, who were careful that his being pleased should not remain without results, bestowed wealth upon his attendants even when he smiled without cause

79 When his officers, unable to understand his infant stammering, did not fulfil his orders, they considered themselves guilty of a crime

80 When the infant king ascended his father's throne he whose legs were dangling in the air did not banish (from the hearts of his subjects) the desire (to prostrate themselves) before his foot stool

81 When the ministers decided the legal and religious disputes of the subjects, they listened to (the opinion of the child) whose locks were moved by the wind from the *chauris*

82 Thus (it happened that) the king of Kāśmīr, being an infant was taken neither by Kurus nor Pāṇḍavas to assist them in the Great War

83 Thirty five kings who followed him, and whose names and deeds have perished in consequence of the loss of the records have been immersed in the ocean of oblivion

84 After them *Lata*, an ornament of the earth a favourite of Victory that is clothed in a flowing robe of fame, became king

85 The roar of his army, which roused the universe from its slumber, sent—O wonder!—his enemies to their long slumber

77 The second nurse is the *earth*, or the country, which gave him entire prosperity

78 It is the custom and the duty of kings to give presents whenever they are pleased. The ministers watched lest the custom should be neglected in the case of the infant king and gave presents whenever he smiled

80 Read *पदं* with the Śīradī MSS instead of *पदं* *Utkantha padapanthasya* 'the desire for the footstool, means the desire to use the footstool for its legitimate purposes i.e. for touching it with the forehead. The persons from whom this desire was *not* taken are not named. Hence it must be understood that everybody, all the king's subjects, are meant. The verse is intended to furnish another proof that this infant king was respected quite as much as any grown-up ruler could have been

85 Constructing eighty four lakhs of stone buildings, he founded the town of *Lolara*

87 After giving to a community of Brahmans the Agrahara of *Ledra*, on the *Lular*, the valiant (king) endowed with blameless heroism and splendour ascended to heaven.

88 He was succeeded by his son *Kusa*, expert in (deeds of) prowess and lotus eyed who gave the Agrahara of *Kurukura*

89 After him his son, the illustrious *Ahagen Ira*, the destroyer of his foes' elephants, the first (among men), an abode of valour, obtained the throne

90 He settled the two principal Agraharas (of Kaśmīr), *Ahāgi* and *Ahonomusha* and afterwards he ascended to that world which he had bought by deeds brilliant like (the glitter of) Śiva's (teeth in) smiling

91 After him came his son *Surendra*, possessed of peerless greatness, who was an entire stranger to guilt, who far surpassed Indra a state, and whose deeds astonished the world

92 Surendra, the lord of the gods, could not be compared to this

86 *Lolara* is situated in the parganā of *Lolāb*

87 The *Ledari*, now called *Lular* or *Lilder*, is the principal northern tributary of the *Vitastā*, which it joins not far from *Dijbrīr*. An *agrahāra* is an Indian village given to a Brahman or to a community of Brahmans. See the *Pet Dict* s v. *Lulara* is said to exist now

88 According to the annotator of G¹, *Kurukura* is now called *Kular*, and Pāṇḍit Hayeram places it in the *Dachhupara* parganā

90 *Ahāgi* is said to be the modern *Kakipur* (Wilson and Froyer) and *Ahonomusha* is *Khuomoh* as was first recognized by General (Cunningham). See also above, Report, p 4 seqq. The *Siradi MSS* *Ahonomusha* instead of *Ahonomusha* and to this form points also the *Ahonomukha* of Billhana *Prakaraṇāccharita* XVIII 7. As there is hardly any difference between the pronunciation of *o* and *u* in Kaśmīr, the spelling does not matter much

91 *Dirghamaghavattāvahishkritah*, of which a double translation has been given may be taken as two words, *dirgham* and *aghavattā vahishkritah*, or as a compound, *dirgha maghavattā vahishkritah*. The author, like a good Kavi loves his pun dearly, and intends it to be taken both ways

92 *Indra* or *Surendra* is called *Gotrabhat* because he opened the

Surendra, since he is called *satamanyu*, 'the harbourer of a hundred grudges,' and *gotrabhū*, 'the destroyer of the Gotra,' while (*Surendra* of Kāśmīr) deserved the surname *śāntamanyu*, 'he whose anger is repressed,' and *gotrarāśhī*, 'the protector of the Gotra.'

93 That illustrious (ruler) founded on the frontiers of Dardistān a town called *Saurālā*, and a Vihāra called *Narendrabhavana*

94 In his own kingdom that prince of great fame and of holy works founded a Vihāra, called *Saurasa*, which became famous for piety

95 After this king had died without issue, *Godhara*, a scion of a different family, protected the earth together with the best of mountains

96 Liberal, pious *Godhara* went to heaven after presenting the Agrahāra *Hastisūā* to the Brahmins

97 His son *Surarna* after him distributed gold (*surarna*) to the needy, he who caused to flow, in the district of *Karīla*, the brook *Sutar namani*

98 His son *Janaka*, comparable to a father (*janāla*) of his subjects founded the Vihāra and Agrahāra called *Jālora*

Gotra or pen in which the Pāris had confined the cows of the gods see the quotations in the *Pet Diet s v*. In the case of the Kāśmīrī *Surendra Gotra* must be taken to mean his own or the Brahminical families

93 Neither the places mentioned in this verse nor the one mentioned in the next can be traced though the former as they were situated on the frontier of Dardistān must have been somewhere in Lolab or Khavāthm

It is important to note that Kāśhāna ascribes the foundation of Vihāras or *haudtha* monasteries to the last king of the line of Gonulā, whom he must have placed somewhere about the 13th century before our era

94 Read with *U* and *U* *ḥṛṣṭaḥ* *ṣṭṛṣṭ* 'The best of mountains' is the Hīmalaya

96 According to the annotator of *U*, *Hastisūā* is now called *Intihit*. My Brahmin friends did not know this latter name and thought that *Hastisūā* might be meant

97 The annotator of *U* explains *Karīla* by *arthirane* and *Sutarasamikhya* by *Sannamari* with the note or brook called *Sannamariya* marked on the map in the *pargana* *Villvan* or *Arwa*

98 My Brahmin friend identifies *Zacur*, near *Zelan* with *Jālora*

99 After him the illustrious *Sachinara*, whose disposition was forgiving, protected the earth as ruler, his commands gaining obedience (from all)

100 That king founded the two Agrahâras *Samāngasa* and *Asanâra* Without male issue he obtained half of Indra's seat (after death)

101 Next, the son of that king's grand uncle, and great grandson of *Sakuni*, the voracious *Asoka*, ruled the earth

102 That king, cleansed from sin and converted to the teaching of Jina, covered *Sushkalettra* and *Vitastâtra* with numerous *stûpas*

103 Within the precincts of the Dharmiranya Vihâra in Vitastâtrapura stood a *châitya*, built by him, the height of which the eye was unable to measure

104 That illustrious prince built the town of *Śrīnagari*, which is most important on account of its nine million and six hundred thousand houses

105 This virtuous (prince) removed the old brick enclosure of the temple of *Vijayeśvara*, and built a new one of stone

106. He whose dejection had been overcome built within the en

100 According to the annotator of G¹ the modern equivalent of *Samāngasa* is *Svāngas*, in the Kotihâra pargana, near Islāmābād and of *Asanâra*, the well known village of *Chrâr*

102 Read शुक्लवर्षितापी The annotator of G¹ remarks *sushkalettra hukhlettra vitastâtra vithavatra, sushkalettrascha vitastâtrascha tau sushkalettravitastâtrau deviyâdvichanam etat* Both localities, the names of which are usually pronounced *Hoklitr* and *Vethrotr*, are situated in the Devasar parganâ to the south of Islāmābād The former is marked on the Trig Surv map as *Vithawiter*

103 Read यत्तम् with G¹ and *Ch*, instead of the यत्कृतम् of the editions

104 General Cunningham (*Ind Geogr* 95) has fixed the site of the ancient *Śrīnagari* near *Pāndrethân* (*Purānâdihusthāna*) Some Pandits think that it lay near Islāmābād

105 Regarding the very remarkable *prâkaras* of the Kasmīrian temples see Cunningham, *Jour As Soc Beng* XIII pp 340 seqq

106 *Asoketara* must be explained as a *madhyamapadilopa* compound, by *Asokena nirmita vara* 'the (temple of) Śiva built by Asoka' The same remark applies to the numerous names of temples

closure of Vijayeshvara, and near it, two (other) temples, which were styled *Asokesvara*.

107. As the country was overrun by Mlechhas, the pious (king) obtained from Śiva, the lord of creatures, a son in order to destroy them

ending in *īśvara* and beginning with the name of a person, which occur further on.

107. The Mlechhas intended here are probably the Greeks : vide Lassen, *Ind. Alt.*, II. 285, 2nd ed.

Nos. 182-183.

Rāmāyanakathāsāra, by Kshemendra.

Beginning :

ओं श्रीगणेशाय नमः ॥ श्रीगुरवे नमः ॥ शुभमस्तु ॥

ओं । जितं भगवता तेन हरिणा लोकधारिणा ।

अजेन विश्वरूपेण निर्गुणेन गुणात्मना ॥

ज्येष्ठो जयति वाल्मीकिः सर्गत्रये प्रजापतिः ।

यः सर्वहृदयालीनं काव्यं रामायणं व्यधात् ॥

End

इति क्षेमेन्द्रविरचिते रामायणकथासार उत्तरखण्डस्तृतीयः समाप्तः ॥

यो गार्हो नवयौवनेपि विपिने चीराम्बरो राघव-
स्तत्राप्यस्य परेण दारहरणं क्लमस्तदन्वेषणे । *

संप्राप्तापि जनापवादरजसा त्यक्ता पुनर्जानकी
सर्वं दुःखमयं तदस्तु भवतां श्लाघ्यो विवेकोदयः ॥ २ ॥

स वः पुनातु वाल्मीकिः सूक्तामृतमहोदधिः ।

ओंकार इव वर्णानां कवीनां प्रथमो मुनिः ॥

कश्मीरेन्द्रप्रवर्त्तिसन्धुर्जन्मचन्द्र इवापरः ।

प्रकाशेन्द्रः म्यिरा यस्य प्रथस्य कीर्तिकौमुदी ॥ ३ ॥

सदादानार्द्रहस्तेन महता भद्रमूर्तिना ।

राधु पुञ्जरिता येन प्राप्ता कीर्तिः यताकिना ॥

विद्वज्जनमपर्याप्तं [?] पर्याप्तस्वजनेत्सवः ।
 कथासारसुधासारं क्षेमेन्द्रस्तत्सुतो व्यधात् ॥ ५ ॥
 मुक्त्यात्मना [?] रणा [?] तारहारनूपुरमेखला ।
 विलासलासिका यस्य वदने भाति भारती ॥ ६ ॥
 लोभाभिमानमलिनानि धनानि नित्यं
 कान्ताकटाक्षचटुलानि च जीवितानि ।
 ज्ञात्विति चन्द्रधवलानि यशसि येन
 काव्यैः स्थिराणि भुवनेषु निवेशितानि ॥ ७ ॥
 आमोदयन्ति सरसान्यतिकोमलानि
 विप्रेण रामयशसा प्रययार्थिनीव ।
 येनानिलं (?) प्रणयभूषणतां जनस्य
 नीतानि काव्यकुसुमान्यसितानि तानि ॥ ८ ॥
 गुणा गुणतया भान्ति येषु वस्तुषु विस्मयः ।
 निर्गुणेषु गुणा एव ये वदन्ति जयन्ति ते ॥ ९ ॥
 इति क्षेमेन्द्रविरचिते[?] रामायणकथासारः समाप्त ॥

No. 184

*Rātanarjunīya or Arjunarāvanīya, by Bhatta Bhīma **

Beginning :

श्रीमानभूद्वृषतिर्जुनाख्यः कृती कृतज्ञः कृतवीर्यसूनु ।

आलोक्य यं सिंहमिवाजिभाजं ननाश शत्रुर्गजनाशमाशु ॥ १ ॥

Fol. 36, l. 10, end of S. II. •

इति श्रीमहाकविश्रीभट्टभीमकृते रावणार्जुनीये महाकाव्ये गाङ्गु-

'टादिपादे प्रथमः सर्गः ॥

Fol. 7a, l. 11, end of S. II. •

इति श्रीकाशमीरभट्टभीमविरचिते रावणार्जुनीये महाकाव्ये
 भूवादिपादे द्वितीयः सर्गः ॥

V. 6, read रणनार.

विष्णुसहस्रनाम 162 pr m and 183

V 8, perhaps प्रणयार्थिनीव Read येनानिलो Probably कुसुमानि मितानि ॥

V. 9. गुण; 182, 183

• Extracts by Vāmanāchārya.

Fol 10a, l. 2, end of S. III. :

इति रावणार्जुनीये महाकाव्ये आकङ्क्षादिपादे तृतीयः सर्गः ॥

Fol 13a, l. 1, end of S. IV

इति श्रीरावणार्जुनीये महाकाव्ये समर्थपादे चतुर्थः सर्गः ॥

Fol 14b, l. 7, end of S. V. :

इति, श्रीरावणार्जुनीये महाकाव्ये पूर्वापरपादे पञ्चमः सर्गः ॥

Fol 1-8b, l. 10, end of S. VI .

इति रावणार्जुनीये महाकाव्येभिहितपादे षष्ठः सर्गः ॥

Fol 20a, l. 2, end of S. VII. :

इत्यर्जुनरावणीये महाकाव्ये द्विगुरेकवचनपादे सप्तमः सर्गः ॥

Fol 23a, l. 8, end of S. VIII. :

इत्यर्जुनरावणीये महाकाव्ये प्रत्ययपादेष्टमः सर्गः ॥

Fol. 25b, l. 8, end of S. IX

इत्यर्जुनरावणीये महाकाव्ये महाकविभट्टभीमकृते प्रत्ययपादे पाश्चात्ते नवमः सर्गः ॥

Fol 28a, l. 4, end of S. X.

इत्यर्जुनरावणीये महाकाव्ये वैयाकरणवरभट्टभीमकृते कर्मण्यपूर्वपादे दशमः सर्गः ॥

Fol 30a, l. 4, end of S. XI .

इत्यर्जुनरावणीये महाकाव्ये कर्मण्य [कर्मण्यण्] पादे एकादशः सर्गः ॥

Fol 34a, l. 8, end of S. XII

इत्यर्जुनरावणीये उणादिपादे द्वादशः सर्गः ॥

Fol 37a, l. 6, end of S. XIII

इत्यर्जुनरावणीये महाकाव्ये वैयाकरणभट्टभीमकृते धातुसंख्यपादे त्रयोदशः सर्गः ॥

Fol 40a, l. 6, end of S. XIV

इत्यर्जुनरावणीये रक्तपादे चतुर्दशः सर्गः ॥

Fol 41b, l. 1, end of S. XV.

इत्यर्जुनरावणीये प्राग्ग्रहतेष्ठपादे पञ्चदशः सर्गः ॥

Fol 43b, l. 11, end of S. XVI

इत्यर्जुनरावणीये धान्यानां भवने पादे षोडशः सर्गः ॥

Fol 46a, l. 14, end of S. XVII :

इत्यर्जुनरावणीये पादशतपादे सप्तदशः सर्गः ॥

Fol 47b, l 9, end of S XVIII

इत्यर्जुनरावणीय एकाचोद्वेपादिष्टादश सर्ग ॥

Fol 49b, l 10, end of S XIX

इत्यर्जुनरावणीये महाकाव्ये लुगुत्तरपदे[पादे]एको[न]विंश सर्ग ॥

Sarga XX missing

Fol 51b, l 3, end of S XXI

इत्यर्जुनरावणीये महाकाव्ये युवोरनाकपाद एकविंश सर्ग ॥

Fol 54a, l 4, end of S XXII

इत्यर्जुनरावणीये महाकाव्ये सिचिवृद्धिपादे द्वाविंश सर्ग ॥

Fol 55b, l 11, end of S XXIII

इत्यर्जुनरावणीये महाकाव्ये देविकापादे त्रयोविंश सर्ग ॥

Fol 57b, l 2, end of S XXIV

इत्यर्जुनरावणीये महाकाव्ये णौ च [ड्युपधा] पादे चतुर्विंश सर्ग ॥

Fol 58a, l 2, end of S XXV

इत्यर्जुनरावणीये महाकाव्ये पञ्चविंश. सर्ग ॥

Sarga XXVI is missing

Fol 60b, l 14

इत्यर्जुनरावणीये महाकाव्ये - - - सप्तविंश सर्ग ॥

समाप्त चेदमर्जुनरावणीय काव्यम् ॥

कृतिस्तत्रभवतो महाप्रभावश्रीशारदादेशान्तवर्तिवल्लभीस्थाननिवासिनो

भूमदृश्येति* शुभम् ।

वल्लभीस्थान उ - इति ग्रामो वराहमूलोपकण्ठस्थित ॥

सच्छाळा रचना विलोक्य मयका काव्येन भूमोदिते (1)

यत्नोय रचितो विलेखनकृते यत्तत्समध्व बुधा ।

यन्मध्येन लिपिर्गता बहुरिति प्रागेव जीर्णानि य-

त्पत्राण्यत्र च कीटदोष उदभूद्यत्तत्र किं कथ्यताम् ॥ १ ॥

No 192

Sākuntalan itaka +

श्रीगणेशाय नम ।

॥ अथ शकुन्तलानाटक लिख्यते ।

या मृष्टुस्सष्टिरादा पिबति विधिद्वित या हविर्या च होत्री

ये द्वे काल विधत्त भुतिविषयगुणा या स्थिता व्याप्य विश्वम् ।

* Read भीमदृश्ये

† Transcribed by Nārāyaṇa Śāstri revised by Vāmanāchārya Jhaikar and myself

यामाहुस्सर्वबीजप्रकृतिरिति यया प्राणिनः प्राणवन्तः
प्रत्यक्षाभिः प्रसन्नस्तनुभिरवतु नस्ताभिरष्टाभिरीशः ॥

नान्द्यन्ते

सूत्रधारः ॥ नेपथ्याभिमुखमवलोक्य । आर्ये यदि नेपथ्यविधानमवसितं
• तदितस्तावदागम्यताम् ॥

प्रविश्य

नटी । अर्य* इमहि आणवेदु अर्यो को णिओओ अणुदिट्ठीअदुत्ति ॥
सूत्र० । दृष्ट्वा । आर्ये अभिरूपप्रायभूयिष्ठेयं परिषत् । अस्यां च किल
कालिदासप्रथितवस्तुना नवेन नाटकेनोपस्थातव्यमस्माभिः तत्प्र-
तिपात्रमास्वीयतां यत्नः ॥

नटी । † सुविहिदप्पओअदाए अर्यस्स न किञ्चि परिहासइस्सदि ॥
सूत्र० । सस्मितं । आर्ये वेदयामि ते भूतार्थम् ।

आपरितोषादिदुषां न साधु मन्ये प्रयोगविज्ञानम् ।
बलवदपि शिक्षितानामात्मन्यप्रत्ययं चेतः ॥

नटी । ‡ एवण्णेदं अणन्तरकरणीअं दाणि अर्यो आणवेदु ॥
सूत्र० । दृष्ट्वा किमन्यत् अस्याः परिषदः श्रुतिप्रसादहेतोरिममेव नाति-
चिरप्रवृत्तमुपभोगक्षमं ग्रीष्मकालमधिकृत्य गीयतां तावत् । सम्प्रति हि ।
सुभगतलिलावगाहाः पाटलिसंसर्गसुरभिवनवाताः ।
प्रच्छापसुलभनिद्रा दिवसाः परिणामरमणीया ॥

नटी । तथा गायति ।

§ खणचुम्बिआइ भमरोहिं सुअअ सुकुमारकेसरसिहाइं ।
अवदसअन्ति पमदा दअमाणाओ सिरीसकुसुमाइं ॥

सूत्र० । आर्ये सुष्ठु गीतम् । एष हि । गीतरसावबद्धचित्तवृत्तिरालिखित इव
स्थितः सर्वतो रङ्गः । तदिदानीं कतमत्प्रकरणमाश्रित्य जनमाराधयावः ॥

* आर्य इत्यस्मि आज्ञापयन् आर्यं को नियोग अनुदीयतामिति ॥

† सुविहितप्रयोगतया आर्यस्य न किञ्चित्परिरास्यत ॥

‡ एवमिदं अनन्तरकरणीय इदानीं आर्ये आज्ञापयन् ॥

§ खणचुम्बितानि भमरी सुभगतसुकुमारकेसरसिंहानि ।

अवतसयति पमदा दयितानि सिरीसकुसुमानि ॥

नटी॥ * पदमध्येव अध्येण आणत्तं जहा ण अहिण्णाणसउन्तला नाम
अपुरुवं णाडअपओएण अधिअरीअदुत्ति ।
सूत्र० । भवतु सम्पगानुप्रबोधितोहमस्मिन्क्षणे खलु । विस्मृतं मया तत् कुत ।
तवास्मि गीतरागेण हारिणा प्रसभं हतः ।

नेपथ्याभिमुखमवलोक्य ।

एष राजेव दुष्यन्तस्सारङ्गेणातिरंहसा ॥

इति निष्क्रान्तौ

प्रस्तावना ॥

ततः प्रविशति रथयातकेन मृगानुसारी चापहस्तो राजा दुष्यन्तस्सूतश्च ।
सूतः॥ राजानं मृगं चावलोक्य ।

कृष्णसारे ददच्चक्षुस्त्वयि चाधिज्यकार्मुके ।

मृगानुसारिणं साक्षात्पश्यामीव पिनाकिनम् ॥

राजा । सुदूरमनेन कृष्णसारेण वपमाकृष्टाः । अयमिदानीमपि ।

ग्रीवामङ्गाभिरामं मुहुरनुपतति स्यन्दने दत्तदृष्टिः

पश्वाधेन प्रविष्टश्शरपतनभयाद्भ्रूयसा पूर्वकायम् ।

शष्पैरर्धावलीढैः श्रमविततमुखभ्रंशिभिः × कीर्णकर्मा

पश्योदयप्रतित्वादियति बहुतरं स्तोकमुर्व्या प्रयाति ॥

कथमनुपातिन एव मे प्रयत्नप्रेक्षणीयस्संवृत ।

सूतः । आयुष्मन् उद्धातिनीं भूमिरियं मया रश्मिसयमनाद्रथस्य वेगो

मन्दीकृतः तेन एष ते मृगो विप्रकृष्टान्तरस्संवृतः सम्प्रति तु

समदेशवर्ती न दुरासदो भविष्यति ।

राजा । मुच्यन्तामभीषवः ।

सूतः । यदाज्ञापयति आयुष्मान् । तथा भूत्वा रथवेगान्तरं निरूपयन् ।

आयुष्मन् पश्य २ एते ।

मुक्तेषु रश्मिषु निरायतपूर्वकाया

निष्कम्पचामरशिखा निभृतोच्चकर्णा ।

आत्मोद्वैतरपि रजोभिरलङ्घनीया

धावन्ति ते मृगजवाक्षमयेव रथ्याः ॥

* प्रथममेव आर्येण आगतं यथा न अभिज्ञानसङ्कुन्तलं नाम अपूर्वं नाटकप्रयोगेण
अभिव्यक्तमिति ॥

राजा । सत्यमतीत्य हरिहरीनपि हरयो वर्त्तन्ते । तथाहि ।

यदालोके सूक्ष्मं व्रजति सहसा तद्विपुलतां
यदर्धे विच्छिन्नं भवति कृतसन्धानमिव तत् ।
प्रकृत्या यद्वक्रं तदपि समरेखं नयनयो-
नं मे दूरे किञ्चिन्न च भवति पार्श्वे रयजषात् ॥

सूतः । आयुष्मन् अस्य खलु बाणपथवर्तिन × कृष्णसारङ्गस्यान्तरे
तपस्विनः ।

राजा । ससम्भ्रमम् । तेन हि निगृह्यन्तां वाजिनः ।

सूतः । तथा करोमीत्युक्त्वा रयं स्यापयति ।

ततः प्रविशति आत्मना तृतीयस्तापसः ।

ससम्भ्रम इस्तमुद्यम्य । राजन् २ आश्रममृगोयम् २.

तत्साधु कृतसन्धानं प्रतिसंहर सायकम् ।

आर्त्तत्राणाप वः शस्त्रं न प्रहर्तुमनागति ॥

राजा । एष प्रतिसंहतः । यथोक्तं करोति ।

तापसः । सहर्षं । साधु भोः सदृशमेतत्पूरुवशजातस्य भवतः । सर्वथा
चक्रवर्तिनं पुत्रमवाप्नुहि ।

राजा । प्रतिगृहीतं तपोधनवचनम् ।

तापसः । समिदाहरणाय प्रस्थिता वयं एष चास्मद्गुरो × काश्यपस्य
संसर्तर्कहिमवत्सानुरनुमालिनीतीरमाश्रमो दृश्यते न चेदग्न्यकार्पाति-
पातस्तत्प्रविश्यात् प्रतिगृह्यतामतिथिसंस्कारः । अपि च ।

धन्यास्तपोधनानां प्रतिहतविघ्ना × क्रियास्तमालोक्य ।

ज्ञास्यति कियद्गुणो मे रक्षति मौर्वीकिणाङ्क इति ॥

राजा । अयं सन्निहितोऽत्र कुलपतिः ।

तापसः । अदौगानवद्यां शकुन्तलामतिथिसंस्काराय सन्दिश्य प्रतिकूलं देवं
चास्या देवं शमयितुं गोमतीयं प्रभाषं गतः ।

राजा । भवतु तां द्रक्ष्यामि सा मां विदितभक्तिं महर्षे × करिष्यति ।

तापसः । साध्यावस्तावदिति सशिष्यो निष्क्रान्तः ।

राजा । सूतं चोदयाश्चान् पुण्याश्रमदर्शनेन तावदान्मानं पुनीमेह ।

सूतः । यदाज्ञापयत्यायुष्मान् । परिक्रम्य रथयातकं निरूपयति ।
राजा । समन्ताद्विलोक्य सूत अकथितोपि ज्ञायत एव यथायमाभोगस्तपो-
वनस्येति ।

सूतः । कथमिति ।

राजा । न पश्यति भवान् । इह हि

नीवाराशुकगर्भकोटरमुखभ्रष्टास्तरूणामधः

प्रस्निग्धाः कचिदिङ्गुदीफलमिदस्सूच्यन्त एवोपला ।

विश्वासोपगमादभिन्नगतयश्शब्दं सहन्ते मृगा-

स्तोयाधारपथाश्च बल्कलशिखानिष्यन्दलेखाङ्किताः ॥

सूत ॥ सर्वमुपपन्नम् ।

राजा । लोकमन्तरं च गत्वा ।

कुल्याम्भोभिः प्रसृतचपलैः शाखिनो धौतमूला

भिन्नो राग × किसलयरूचामाज्यधूमोद्गमेन ।

एते चार्वागुपवनभुवि छिन्नदर्भाङ्कुराया

नष्टाशङ्कुं हरिणशिशवो मन्दमन्द चरन्ति ॥

मा तपोवनवासिनामुपरोधोभूत्तदेतावत्येव रथं स्थापय यावदवतरामि ।

सूत । धृताः प्रग्रहा अवतरत्यायुष्मान् ।

राजावतीर्य विनीतवेशेन प्रवेश्यानि तपोवनानि तदिदमाभरण तावत्प्र-
गृह्यतामिति सूतायाभरणं दत्त्वा धनुश्चोत्सृज्य [1] सूत यावदहमु-
पास्य महर्षिनुपावर्ते तावदार्द्रशृष्टा × क्रियन्ता वाजिनः ।

सूतः । यदाज्ञापयत्यायुष्मानिति निष्क्रान्तः ।

राजा । परिक्रम्यावलोक्य च [1] इदमाश्रमद्वारं यावत्प्रविशामि । प्रविश्य
निमित्तं सूचयन् विमृषति ।

शान्तमिदमाश्रमपदं स्फुरति च बाहु × कुतः फलमिहास्य ।

अथवा भवितव्यानां द्वाराणि भवन्ति सर्वत्र ॥

नेपथ्ये* इदो इदो पिअसही ।

राजा । कर्णं दत्त्वा [१] अथ दक्षिणेन कुसुमपादपवीर्यामालापमालाप इ
यावदत्र गच्छामि ।

परिक्रम्यावलोक्य च । एतास्तपस्विकन्यकास्त्वप्रमाणानुरूपैस्तेचनवद
कैर्बालपादपान्तिज्जन्य इत एवाभिवर्तन्ते । निपुणं निर्वर्ण्य [1] अहो माधु
र्यकान्तं खलु दर्शनमासाम् । तदावदेतां छायाभाश्रित्य प्रतिपालयामि ।

विलोकयन्स्थित । ततः प्रविशति यथोक्तव्यापारा सह सखीभ्यः
शकुन्तला ।

सख्यै । *हला सउन्तले तइतो बि खु तादकस्तवस्त अस्तमह्वगका
पिअति तक्केह जेण णवमालिआपेलवावि तुअं एदस्त आल-
वालपूरणे णिउत्ता ॥

शकु० । सहि ण केअलं तादणिओओ त्ति बुहुमाणो जाव ममावि गुअ-
रिसिणिहो एदिसं अतिय्येव ।

वृक्षसेकं निरूपयति ।

उभे । इहा सउन्तले । उदअलम्बिदा गिहकालकुमुमदाणो गुम्मका
 दाणि अधिकान्तसमएवि स्वसए सिञ्चाम्ह तगुणो अणहिता-
 न्विपुरणे धम्मो भविस्सदि ।

शकु० ॥ इमहिणन्दणीअं मत्तेधि । नास्येन सिञ्चति ।

राजा । निर्वर्ण्य सकौतुकं । कथमियं सा कण्वदुहिता भवो निम्नपः ।
 शुद्धान्तदुर्लभमिदं वपुराश्रमवातिनो यदि जनस्य ।
 दूरीकृता × ग्वलु गुणैरुद्धानलता वनलताभिः ॥

भवतु पादपान्तरित एव विश्वस्तभावामेनां पश्यामि । तथा करोति ।

शकु० । ॥ एतो वादेरिदपलवान्कुलीहिं शुभरावेदि मिथ मं वडलमनस-
को जाव ण सम्भावेमि ॥

राज्यं सन्निभं रूपं मागच्छति ।

[illegible]

† तस्मिन् काले तस्मिन्नेवायमस्ति ब्रह्मज्ञानो योऽयं मया हि संदृष्टः ॥ १७ ॥

१. इनां शकु तस्य उदरस्थित्या पीयूषकारः - - - यिनो मुख्या हस्त्या अत्रियात्समस्तं
 भुक्षकानि मित्राणां तस्मात् अत्रिभिराश्रित्युपभोगं भक्षयति ।

६ अभिनन्दनं च मय्यतः ।।

१. एष शतसिद्धयसङ्ख्याभिः स्मर्यते इति मां बहुभूषकाः शायू एव स्मरन्त्यसिद्धयः ॥

राजा । निर्वर्ण्य । असाधुदर्शी तत्रभवान्काश्यपः य इमामाश्रमधर्मचरणे
नियुक्ते ।

इदं किलाव्याजमनोहरं वपुस्तपक्षमं साधयितुं भविष्यति ।
ध्रुवं स नीलोत्पलपत्रधारया समिलतां छेत्तुमृषिर्व्यवस्यति ॥

शकु० ॥ *हला अनसूए अदिपिणद्वेण पिअंवदाए वल्कलेण णिअन्ति
दग्धि सेढिलेहि दाव णं ।

अनसूया ॥ शिथिलयति ।

प्रियं० । सस्मितम् । †पओहरकित्थारइतअं अत्तणो जोव्वणं उवालह ।

राजा । कामप्रतिरूपमस्य वयसो वल्कलं न पुनरलङ्कारश्रियं न
पुष्यति । कुतः ।

सरसिजमनुविद्धं शैवलेनापि रम्य
मलिनमपि हिमांशोर्लक्ष्म लक्ष्मीं तनोति ।
इयमधिकमनोज्ञा वल्कलेनापि तन्वी
किमिव हि मधुराणां मण्डनं नाकृतीनाम् ॥

प्रियं० । ‡हला सउन्तले एसा तादकस्सवेण तुअं बिअ संवत्तिदा अलि-
न्दआए माहवीलदा पेक्ख णं किं विमुमरिदा दे ।

शकु० । §अन्तापि विमुमरिस्सदि । इति तत्समीपं गच्छति ।

प्रियं० । ॥हला सउन्तले दिड्ढिआ इधप्पेव मुहूत्तक दाव बउलस-
वखसमीवे ।

शकु० । ¶किन्ति ।

* हला अनसूए अदिपिणद्वेण नियुक्ता वल्कलेन नियन्त्रितेवासि शिथिलय सावदेन ॥

† पयोधरविस्तारयित्वा आत्मनो यौवन उपालभस्य ॥

‡ हले शकुन्तले ण्या तादकश्यपेन त्वमिव सर्वाङ्गिता अलिन्दके माधवीलता मेखस्येना किं विगमिता ते.

§ आत्मापि विरमरिष्यति ॥

॥ हले शकुन्तले तिष्ठ इहैव मूर्तेक तावत् बउलवधसमीपे ।

¶ किमिति ।

प्रियं० । *तए समीवट्टिदाए लदासणाहो विअ मे बउलखुखको पडिवादि ।
शकु० । †अदो खु पिअंवादासि ।

राजा । प्रियमपि तथ्यमाहैषा । अस्याः खलु ॥

अधर × किसलयराग. कोमलविटपानुकारिणौ बाहू ।

कुसुममिव लोभनीयं यौवनमङ्गेषु सन्नद्धम् ॥

अन० । ‡हला सउन्तले इअं स्वअंवरवहूस्तहआरस्ततए किदणामधेअरा
वणदोसिणो णवमालिका ।

शकु० । उपगम्यावलोक्य च । हला रमणीये काले §हस्त पादप-
मिहुणस्त वदिअरौ संवुत्तो इअ णवकुसुमजोवाणा अअवि बद्ध-
लदाए उवभोअकमो सहआरौ । पश्यन्ती तिष्ठति ।

प्रियं० ॥ ¶हला अणसूए जाणासि किण्णिमित्तं सउन्तला वणदोसिणो
अधिमेत्तं प्रेक्खदि त्ति ।

अन० । ¶ण खु विभावेमि ।

प्रियं० । **जथा वणदोसिणा अणुसदित्तेण पादपेण सज्जुदा णवमालिआ
अवि णाम एवं अहमि अत्तणो अणुरूवं वर लभेमिस्सि ॥

शकु० ॥ ††एस णूणं अत्तणो दे चित्तगदो मणोरहइओ । कलशमावर्गति ।

राजा । अपि नाम कुलपतेरियमसवर्णक्षेत्रसम्भवा स्यात् । अथवा
असशयं क्षत्रपरियहक्षमा यदेवमस्यामभिलाषि मे मनः ।

सता हि सन्देहपदेषु बन्धुषु प्रमाणमन्त × करणप्रवृत्तयः ॥

तथापि तन्नत एनां वेदिनुमिच्छामि ।

* तस्या समीपस्थितया लतासनाथ इव मे बहुलवृक्षः प्रतिभाति ।

† अतः गतुं प्रियादासि ।

‡ हल इय स्वयंवरवधू सहकारस्य तस्या कृतनामधेयस्य वनदायिणा नामधेयिणा ।

§ हले एतस्य पादपमिहुणस्य स्पर्शितस्य पृष्ठे इव कुसुमगोत्रा अयमपि बद्धलताया
उपभोगधम सहकारः ।

¶ हले अनसूय जानासि किं निमित्तं सज्जुतया । वनदायिणां अविनाशं नेष्टुं इति ॥

¶ न गतुं विषयव्यापि ॥

** यदा वनदायिणा अनुसदित्तेन पादपेन सगता नामधिका अविनाशं आगम्य आ मनः
अनुत्तर्य वरं लभेय इति ॥

†† एष नूनं आभनस्ते विषयगतं मनोत्थं ॥

शकु० । भमरसम्पातं नाटयति । * अहो सलिलसेअसंबुत्तो णवमालिअं
उज्झिअ वअणं मे महुअरो अणुवट्ठदि । भमरबाधा निरूपयति ।
राजा विलोक्य सस्पृहम् ।

चलापाङ्गा दृष्टिं स्पृशति बहुशो वेपथुमती
रहस्याख्यायेव स्वनसि मृदुकर्णान्तिकगत ।
करौ व्याधुन्वन्त्याः पिवसि रतिसर्वस्वमधरं
वयं देवैर्मोक्ष्यान्मधुकर हतस्व खलु कृती ॥

शकु० ॥ परित्ताअध मं इमिणा कुसुमपाडच्चरेण अभिमूअमाणं ।
उभे विहस्य । † केवअं परित्ताणे दुस्तन्द आरुन्द राअरविखदाणि खु
तवोवणाणि होन्ति ।

राजा । अवसर. सत्वयं ममात्मान दर्शयितुम् । उपसृत्य न भेतव्य न
भेतव्यमित्यर्थोक्ते । अपवार्य एव राजाहमिति प्रतिज्ञात भवति ।
भवत्प्रतिधिसमुचिताचारसत्कारमवलम्बिष्ये ।

शकु० ॥ सत्तासं । ‡ ण एसो मे पुरदअइ पटो विरमदि ता अण्णदो
गदमिस्सं । इति पटान्तरेण स्थित्वा सदृष्टिक्षेपम् । § हद्धि कथ
इतो वि मं अणुस्सरदि ।

राजा सत्वरमुपेत्य ।

कः पोरवे वसुमती शासति शासतरि दुर्विनीतानाम् ।

अयमाचरत्यविनयं मुग्धासु तपस्विकन्यासु ॥

सर्वा राजानं दृष्ट्वा किञ्चिदिव सम्मान्ताः ।

अन० । ॥ ण खु किञ्चि अच्चाहिद इअं ण पुणो णो पिअसही महुअरेण

• आउलीअइमाणा कादरीभूदा ।

शकुन्तला दर्शयति शकुन्तलामुपेत्य भवस्यपि तपस्ते वर्धते ।

शकुन्तला ससाध्वता अवनतमुखी अवचना तिष्ठति ।

* अहो सलिलसेकाङ्क्षाता मरमालिका उज्झिष्य वदन मे मधुकर अनुसृत ।

† केवल परिमाण दुस्तन्द आरुन्द राजसत्त्वानि शत्रु तदावनानि ।

‡ न एव म पुरतः पटो विरमति ता अन्यथा रमिष्य ॥

§ ता विहृ कथे इत्यादि मां अनुसरति ॥

॥ न तत् किञ्चित् आचारिण इव न पुनः न विपयसो मधुरेण अनुसृतः किमपि ता का
ति ।

अन० । राजानमप्रति । * दाणि अदिधिविसेसलम्भेण ।

प्रियं० । † साअदं अप्यस्त ।

अन० । ‡ हला राउन्तले गच्छ तुअं उटअदो कलमिस्तं उवाहर पादोदअं
अत्थि एव ।

राजा । भवतु सुनृतयेव कृतमातिथ्यम् ।

प्रियं० ॥ § तेण इमस्सि दाव पादवच्छाआसीअच्छाए सत्तवणंवेदिआए
अप्पो उपविसिअ मुहुत्तमं परिस्तमं अवणेदु ॥

राजा । ननु यूयमप्यनेन धर्मकर्मणा परिश्रान्ताः तन्मुहूर्त्तमुपविशत ॥

प्रियं० ॥ जनान्तिकं । ॥ हला सउन्तले उइदं णो अदिधिपर्युवात्तणं ता
इध उवविसमह । सर्वा उपविशन्ति ।

शकु० । आत्मगतं । ¶ किण्णु णु इमं पेविखअ तवोवणविरोधिणो विअरस्त ।
गमणीअल्लि संवुत्ता । सर्वा विलोक्क । अहो समानवयोरूपरम-
णीय सौहादं भवतीनाम् ॥

प्रियं० ॥ जनान्तिकं । ** को णु वणु एसो महुलगम्भीराकिदी महरुं पिअं
आलवन्तो पहवन्त दक्खिणं विअ करेदि ।

अन० । जनान्तिकमेव । †† सहि ममावि कोदूहलमत्थिय्येव ता पृच्छिस्तं
दाव णं । प्रकाशं । अप्यस्त णो महरुालाजजणिदो विसग्गो मन्ता-
वेदि कदमं पुण अप्पो वण्णमलङ्कुरेदि किंणिमित्तं वा सुकुमारेण
अप्येण तवोवणागमणपरिसमस्त अत्ता ॥ वेदी किदो ॥

* इदानीं अतिथिविशेषलाभेन ।

† स्वागतं आर्यस्य ।

‡ हले शकुन्तले गच्छ त्वम् । उटज कलमिथ उवाहर पादोदरु अर्पय ण ।

§ तेन पतरिमन् तावत् पादपच्छायाशान्त्यायां सत्तवणवर्दितायां आगे उपरिमम मग्गे
परिमम अपनयतु ।

॥ हले शकुन्तले उचितं न अतिथिपर्युवात्तनं तत् इह उपविशामः ।

¶ इमं मेधय तपोवनविराजितेन विहारास्य गमनीयारिमं सङ्गम् ।

** को नु सखु ण महुलगम्भीराकृतिः महरुं पिअ आत्तन् मभरसाक्षिणमिअ करोती ॥

†† सहि ममावि कोदूहलमत्थियं तत् पृच्छिये तावदन ॥ आगेव ना मभरसाक्षिणमिअ
विसग्गा मन्थयति कतम पुन आगे वणमलङ्कुरेति किंनिमित्तं वा आगेव सुकुमारमप-
परिममस्य आत्मा प्राणीकृतः ॥

शकु० ॥ आत्मगत । *हिअअ मा उत्तम ज तए चिन्तिद त अणसूआ
मन्तेदि॥

राजा । स्वगत कथमिदानीमात्मान निवेदये कथं वात्मपरिहार करोमि ।
भवत्वेव तावदेना वक्ष्ये[॥]प्रकाश[॥]भवति वेदविदस्मि पौरवेण
राजा धर्माधिकारे नियुक्त सोहमाश्रमिणामविघ्नक्रियोपालम्भाय
धर्मारण्यमिदमायात ।

अन० । †सणाधा धम्मआरिणो ॥

शकु० । शृङ्गारलब्धा निरूपयति ॥

सख्यौ । उभयोरुत्कार विदित्वा । जनान्तिक । †हला सउत्तले अदि अज्ज
तादो इह सण्णिहिदो भवे ।

शकु० ॥ सभूमेद § तदो किं भवे ।

उभे ॥ ॥ तदो इम अदिधि जीविदसव्वस्सेणवि कदर्थं करे ॥

शकु० ॥ सरोष । ¶ इअ वेध किमिहि हिद करेअ मन्तेध ण खु गुणिरस ।
परावृत्त्य तिष्ठति ॥

राजा ॥ वयमपि तावद्वक्त्यो सखीगत पृच्छाम ।

उभे । **अय्य'अणुग्गहे वि अब्बत्थणा ॥

राजा ॥ भगवान्काश्यप शाश्वते ब्रह्मणि वर्तेते । इयं च वा सखी तदा
त्मजेति पृथमेतत् ॥

अन० ॥ ††सुणादु अय्यो अथि कोसिओत्ति गोत्तणामधेओ महप्पहावो
राएसी ॥

राजा ॥ प्रकाशस्तत्रभवान् ॥

अन० । ††त सहीअणे पहव अवगच्छ उज्झिअसरीरसरक्खणादीहिं उण
तादकस्सवो से पिदा ।

* इदं मा उक्तमयं यत् स्वमा गितं तत् अनसूया मन्यति ॥

† सणाधा धर्माचारिण ॥

‡ इहे शकुन्ते यदि अयं ताव इह सखिदो भवत ॥

§ तत् किं भवत ॥

॥ तत् इमं अतिथिं जीविदसव्वस्सेणवि वृत्ताथ कथाम् ॥

¶ सुधा क्रिया इदं कथं मत्स्यं तं सुखं आयायि ॥

** आय अनुग्रहाय अभ्यर्त्तते ॥

†† श्रुत्वा आयं अग्निरागच्छ शतं भावयामि इयां महत्प्रभावा राज्ञि ॥

‡‡ तं गच्छात्ते तं त्वं आगच्छ तं आगच्छीस्व सखिणां तं पुनः तावत्कथयामि विना ॥

राजा । उद्भिस्तशब्देन जनितं कुतूहलं तदामूलाच्छ्रोतुमिच्छामि ॥

अन० । पुरा किल * तस्मात् कोसिअस्मात् राएसिणो उगो तथसि वत्त-
माणस्मात् किञ्चि जादशब्देहि देवेहि मेणआ णाम अच्छराणिअम-
विग्घकारिणी पहिदा ॥

राजा ॥ अस्त्येतत् । अन्यसमाधिभीरुत्वं देवानाम् । ततस्तत् ॥

अन० ॥ † तदो वसन्तोदवसमए तए उन्माददत्तअ रूप पेविस्सअ । दस्ये
लज्जया विरमति ।

राजा ॥ भवतु पुरस्तादपगम्यत एव अप्तरस्सम्भवैषा ॥

अन० ॥ ‡ अध ई ।

राजा । युज्यते ।

मानुषीणु कथ वा स्यादस्य रूपस्य सम्भवः ।

न प्रभातरलं ज्योतिरुदेति वसुधातलात् ॥

शकु० । अधोमुखी तिष्ठति ।

राजा । स्वगतं । लब्धानकाशो मे मनोरथः किन्तु परिहासोदाहता वरप्रार्थना
श्रुत्वापि न श्रद्धेत कातरं मे मन ॥

प्रिय० ॥ शकुन्तलां तस्मिन् विलोक्य नायकाभिमुखी । § पुनो वि वत्तुकामो
अप्पो ॥

शकुन्तला सखीमङ्गल्या तर्जयति ।

राजा । सम्पुपलक्षित भवत्या । अस्ति नस्तच्चरितश्रवणलोभादन्यत्प्रष्टव्य ।

प्रिय० । ॥ तेण हि विहारिदेण अल णियन्तणानुगो तवस्सिअणो ॥

राजा । उपपद्यते भवति सखी ते विज्ञातुमिच्छामि ।

* तस्य कौशिकस्य राजस्य उग्र तपसि वर्तमानस्य किमपि जातशब्दे देवे भगवानाम
अप्यस्य विगमविगारिणी प्रहिता ॥

† ततो वसन्तोदवसमये तस्या उन्मादप्रवर्तक रूप प्रश्य ।

‡ अथ किम् ॥

§ पुनो वि वत्तुकाम आर्य ॥

॥ तेन हि विचरितेन अल नियन्त्रणागुक्त तपरिचयः ॥

वैखानसं किमनया व्रतमाप्रदाना-
द्वयापारोधि मदनस्य निषेवितव्यम् ।
अत्यन्तमात्मसदृशे क्षणवल्लभाभि-
राहो निवत्स्यति समं हरिणाङ्गनाभिः ॥

प्रियं० । * अय्य धम्मचरणेवि एसप पराधीणो अणो गुरूणो उण से
अणुरूवरपदिवादनसङ्कप्पो ॥

राजा ॥ न खलु दुर्लभैषा प्रार्थना । आत्मगत ।
भव हृदय साभिलाषं सम्प्रति सन्देहनिर्णयो जातः ।
आशङ्कसे यदस्मि तदिदं स्पर्शक्षमं रत्नम् ।

शकु० । सरोषमिव † अणसूए गमिस्से अहम् ।

अन० । ‡ किण्णिमित्तम् ।

शकु० ॥ § इअं असम्बद्दालाविणी प्रियंवदा अय्याए गोतमीए निवेद-
यिस्से । इत्युत्तिष्ठति ।

अन० ॥ ॥ सहि ण जुत्तं अस्समवासिणो जणस्स अकिदसक्कार अदिधि-
विसेषं उज्झिअ सच्छन्ददो गमणं ॥

शकु० ॥ न किञ्चिदुक्ता प्रस्थितैव ॥

राजा । अपवार्य कथ गच्छति ग्रहीतुमिच्छन्पुनरात्मानं निगृह्य । अहो
चेष्टाप्रतिरूपिका कामिनो मनोवृत्तिः । अह हि ।
अनुयास्यन्मुनितनया सहसा विनयेन वारितप्रसर ।
स्थानादनुचलन्नपि गत्वैव पुनः प्रतिनिवृत्त ॥

प्रियंवदा शकुन्तलामुपसृत्य । हला ॥ चण्डि ण दे जुत्त गच्छिदुम् ।

* आर्यं धर्माचरणेपि एष पराधीनो जनो गुरूणां पुन अस्या अनुरूपवरपतिपादन-
सङ्कल्पः ॥

† अनसूये गमिष्ये ॥

‡ किनिमित्तम् ॥

§ इयमसम्बद्दालापिनी प्रियंवदा आर्याया गौतम्या निवेदयिष्यामि ॥

॥ स हि न युक्तमाश्रमवासिनो जनस्य अकृतसत्कार अतिथिविशेष उज्झिन्वा सच्छन्दो
गमनम् ॥

॥ इत्ते चण्डि न ते युक्त गतुम् ॥

शकु० । सभूभङ्गं * किति ।

प्रिय० ॥ † रुक्तेचणके दुए मे धारयेति तेहि दाव अत्ताणअ मोएहि तदो गमिस्सति । बलादेनां निवारयति ।

राजा ॥ भद्रे वृक्षसेचनकादेवपरिश्रान्तामत्रभवतीं लक्षये । तथा ह्यस्याः ।
 स्वस्तासावतिमात्रलोहितकरौ बाहू घटोत्क्षेपणा-
 दद्यापि स्तनवेष्युं जनयति श्वासः प्रमाणाधिक ।
 नदं कर्णशिरीषरोधि वदने घर्माभसा जालकं
 नन्धे स्तंसिनि चैकहस्तयमिताः पर्याकुला मूर्धजाः ॥
 तदहमेनामनृणा त्वयि करोमि । स्वमङ्गलीयं प्रपच्छति ॥

उभे ॥ नाममुद्राक्षराण्यनुवाच्य परस्परं मुखमवलोकयतः ॥

राजा । अलमस्माकमन्ययासम्भावितेन राज्ञः परिग्रहोपम् ॥

प्रिय० ॥ ‡ तेण हि पारहदि इदमण्णो अङ्गुलीक विओगकारणं अप्पस्स तुह वहणेण एसा अरिणा एव मम ॥ परिवृत्तापवार्य ॥

हला § सउत्तले मोइदासि अणुअप्पिणा अय्येण अहवा महानुभावेण किदण्णा दाणि होहिसि ।

शकु० ॥ अपवार्य निश्वास्य । ॥ ण इद विमुमरिस्सदि जदि अत्तणो पहेवे ॥

प्रिय० ॥ ¶ हला किं दाणि सम्पदे जदि ण गच्छसि ।

शकु० ॥ ** दाणि किमि तए वत्तव्वं जदा मे रोइस्सदि तदा गमिस्सं ।

राजा ॥ शकुन्तला विलोकयन्स्वगतम् । किन्तु खलु यथा वयमस्यामेव-
 मियमप्यस्मान्प्रति स्यात् ॥ अथवा लब्धावकाशा मे प्रायर्त्ताकुत ॥

* किमिति ॥

† वृक्षतचणके इ मे धारयति ताभ्या तावदात्मानं भाषय तत गमिष्यति ॥

‡ तेन हि पारहेति इदं अयं अङ्गुलीयक विओगकारणं आरभ्य तव वदनेन एसा अनया एव मम ॥

§ इहे सउत्तले मोइदासि अनुकम्पिणा भावी अथवा महानुभावन कुतहा इदानीं भविष्यति ॥

॥ न विस्मरिष्यति यदि आत्मनः प्रभवेपम् ॥

¶ इहे किमिदानीं सम्पन्नं यदि न गच्छसि ॥

** इदानीं किमिति त्वया वक्तव्यं यदा मे रोयिष्यत तदा गमिष्ये ॥

वाचं न मिश्रयति यद्यपि मद्बचोभिः कर्णं ददात्यवहिता मयि भाषमाणे ।
कामं न तिष्ठति मदाननसम्मुखीयं भूयिष्ठमन्यविषया न तु दृष्टिरस्याः ॥
नेपथ्ये ॥ भो भोस्तपस्विनः अवहितास्तपोवनसस्वरक्षायै भवन्तु भवन्त-
पर्याप्तुतस्त्रीकुमारम् प्रत्यासन्न × किल मृगयाविहारी पार्थिवः ॥

द्वुरगखुरहतस्तथा हि रेणुर्विष्टपविषक्तजलाद्रैवल्कलेषु ।

पतति परिणतारुणप्रकाशः शलभसमूह इवाश्रमद्रुमेषु ॥

अहो धिक् ॥ एष खलु तथा निभृतचारी भूत्वा ॥

तीव्रापातप्रतिहततरुस्कन्धलम्बैकमत्तः

प्रौढासक्तव्रततिबलपाराङ्गसञ्जातपाशः ।

मूर्तो विप्रस्तपस इव नो भिन्नसारङ्गयूथो

धर्मारण्यं विरुजति गजस्स्यन्दनालोकमीतः ॥

राजा ॥ स्वगतम् ॥ अहो धिक् प्रमादः मदन्वेषिणस्तेनिकास्तपोवनमु-
परुन्धन्ति तदपराद्ध तपस्विनामस्माभिः भवतु गमिष्यामि तावत् ।

सर्वाः कर्णं दत्त्वा ससम्भ्रममुत्तिष्ठन्ति ।

अन० ॥ *अय्य इमेण अक्कदिदेण पव्वाउल्लह ता अणुजाणोधि णो
उड्डअगमणाअ ॥

राजा ॥ ससम्भ्रमं गच्छन्तु भवत्यः ॥ आश्रमवाधा यया न भविष्यति तथा
प्रयतिष्यामहे ।

सख्यौ । † असम्भावितसत्कारं भूयो वि दाव पञ्चक्षेण निमित्तं लज्जामो
अय्यं विणवेदु विदिदभूइटोसि णो सम्पदं जे दाणिं उवआरमज्ज-
त्यदाए अबरद्धह तं मरिसेसि ।

राजा ॥ मा मैवं दर्शनेन भवतीनां पुरस्कृतोस्मि ॥

उभे ‡ हला सउत्तले एहि सम्घतर आउला अय्या गोदमी भविस्सदि ॥

शकु० ॥ सव्याजविलम्बितं कृत्वात्मगतं § हृदी कुरुत्यग्नेण विअलहि
संवुत्ता ॥

* आर्ये अनेन आवादिदेन पर्याकुलाः स्म तत् अनुजानीहि न उट्ठगमनाय ॥

† असम्भावितसत्कारं भूयोपि तावत् प्रत्यक्षेण निमित्तं लज्जामः आर्यं विज्ञापयितुं विदित-
भूयिष्ठोसि न सम्पत्तं यच्च इदानीं उपकारमभ्यर्त्थयता अपराद्धाः स्म तत् मर्दयसि ॥

‡ हला शकुन्तले एहि सौघतरं आकुला आर्यो गौतमी भविष्यति ॥

§ हा धिक् इत्येतन्मेव विकल्पास्मि संज्ञा ॥

राजा ॥ स्वैरंस्वैरं गच्छन्तु भवत्यः वयमावेगमाश्रमस्यापनेष्यामः ॥

शकुन्तला सव्याजविलम्बितं कृत्वा पारिक्रम्य सखीभ्यां सह निष्क्रान्ता ॥

राजा ॥ उत्थाय सखेदं मन्दैस्तुक्पोस्मि नगरं प्रति यावदनुपात्रिकजनं
समेत्य नातिदूरे तपोवनस्य निवेशयामि न खलु शवनोमि शकुन्तला-
व्यापारादात्मानं निवर्त्तयितुम् । मम हि ॥

गच्छति पुरः शरीरं धावति पश्चादसंवृतं चेतः ।

चिन्ताशुकमिव केतोः प्रतिवातं नीयमानस्य ॥

सचिन्तः स्खलितानि पदानि दत्वा निष्क्रान्तः ॥

॥ इति प्रथमोऽङ्कः ॥

Nos 197-200

Srikanthacharita, by Manikha.

Beginning:

जीयात्कृतानङ्गपतंगदाहः खट्वाङ्गिनो भेदशिखिप्रदीपः ।

यस्यान्तिके शुभदशानिवेशत्रियं किरीटेन्दुकराः श्रयन्ते ॥ १ ॥

Sarga I., śloka 56 : नमस्कारवर्णनो नाम प्रथमः सर्गः

S II., śl 58 : सुजनदुर्जनवर्णनो ना० द्वि० स०.

मेण्टे स्वादिरदाधिरोहिणि वशं याते सुयन्धी विधेः

शान्ते हन्त च भार्गवी विघटिते वाणे विपादस्पृशः ।

वाग्देव्या विरमन्तु मन्तुविधुरा द्वाग्दृष्टयश्चेष्टते

शिष्टः कश्चन स प्रसादयति तां यद्वाणिसद्वाणिनी ॥ ५३ ॥

S III., śl 78 तीर्थवर्णनो ना० तृ० स०.

स मन्मथो नाम जगाम तद्वि प्रयां प्रसन्नेश्वरदृष्टिभाजनम् ।

न मार्गणानां सुमनोमयात्मनां मनागपि क्षेपकलासु शिक्षितः ॥ ३१ ॥

अपारिजातप्रसरे प्रदर्शितक्षमास्थितावधरया त्रियाञ्चिते ।

बभार यस्मिन्सततं मनः पिता प्ररोहदानन्दमपूर्वनन्दने ॥ ३२ ॥

सिपेच पुण्यदुमकाननानि यः समयमक्षालयदान्तरं रजः ।

वृषप्रमोदाश्रुसमानधर्मभिर्द्विजातिहन्तापितदक्षिणाम्बुभिः ॥ ३३ ॥

अशेषमाहेश्वरमौलिरन्नतामुपेयिवान्यः स्वयदाश्रयुक्तिभिः ।

प्रसादनायेव विमो किलाखिलाभगाभिनाप स्फटिकाद्रिभूमिकाम् ॥ ३४ ॥

वदान्यमास्यानवृहत्कृपारसप्रवाहशङ्काजननैकदक्षिणम् ।
 स्वसूक्तिकीर्तिप्रसैरनश्वरं स विश्ववर्ताख्यमवाप नन्दनम् ॥ ३५ ॥
 अनेकशो येन धृताङ्कुशा इव प्रचारशान्त्यै कलिदुष्टदन्तिनः ।
 अरालसौवर्णविषाणकोटयः कति द्विजेभ्यो दधिरे न धेनवः ॥ ३६ ॥
 गलयविद्यातिमिरे शुभापतद्वरूपदेशाज्जनसेवनेन यः ।
 विशुद्धदृष्टिः क न पारमेश्वरं वपुर्विमुच्य द्वयमेकमैक्षत ॥ ३७ ॥
 सहस्रशो भक्तिकथासु वक्षसि स्खलद्विरानन्दभुवोश्रुण कणै ।
 रराज यो ह्रदतमिन्दुशेखरं भजन्निबानर्गलमर्घमौक्तिकैः ॥ ३८ ॥
 महद्विरामूर्धतलं दिवः पदं निजैर्विशुद्धैव भृतं सुकर्मभिः ।
 अनुत्पन्नो यो विनयावरुद्धया धिया सदैवावनताननोभवत् ॥ ३९ ॥
 उपेत्य पादद्वितयं जगाहिरे नमत्समग्रामरकेशकौशलम् ।
 करालकालोरगकङ्कुणक्षजां भुजेषु चक्रुः पुनरुक्तकल्पनम् ॥ ४० ॥
 वितेनिरे प्राप्य गलस्थलं शनैरकाण्डरोहद्वरलान्तरभ्रमम् ।
 नवोद्वतश्मश्रुनिवेशपेशलं कपोलमूले दधातिस्म विभ्रमम् ॥ ४१ ॥
 ललाटिकालिङ्गनलीढपार्वतीकुरङ्गनाभीतिलकाङ्कुरापितम् ।
 क्रमात्प्रपञ्चालिकपट्टवर्त्मनि क्षणावतंसप्रणयं प्रणिमिरे ॥ ४२ ॥
 शिरशङ्काङ्कस्य विवत्रुरन्तिके सभाजनासन्ननिशीथिनीप्रयाम् ।
 ययुस्ततो जूटसुरापगातटे जलग्रहव्यग्रपयोदवैदुषीम् ॥ ४३ ॥
 समुच्छ्वसद्भक्तिलतानिमन्त्रितद्विरेफपङ्क्तिप्रतिनायकश्रियः ।
 अनेकदग्धागुरुधूमराजयो यदर्चनस्यावसरे विनाकिनः ॥ ४४ ॥

॥ पञ्चभिः कुलकम् ॥

पुरः स शृङ्गारमुदारचेष्टितं सुत प्रपेदे पदमेकमुन्नते ।
 मुत्सेन यः सत्यसरस्वतीमयश्रिणार्धनारीश्वरतामिवाग्रहीत् ॥ ४५ ॥
 कवित्ववक्तृत्वमयैरनुद्भुत प्रदानभोगादिमयैस्तयोर्मिभिः ।
 सरस्वती श्रीश्च मिथः समागते समाश्रितद्वीपदशं विवत्रतु ॥ ४६ ॥
 अरालयद्गुडिकृष्णपद्मगी निरङ्कुशाच्छिन्नपयो यतोभवत् ।
 अतः प्रतापो युधि हर्षभूभुजश्चकार यानामपुनर्निवृत्तये ॥ ४७ ॥

ज्वलत्प्रतापामिसमक्षमक्षतं जयश्रियो योघटयत्करग्रहम् ।

अखण्डजन्यान्तरबद्धपद्धतिः सहेलमैक्षिष्ट कबन्धनर्तनम् ॥ ४८ ॥

अनुक्षणानेकनिपीतशात्रवप्रतापवन्निप्रतिवर्षणादिव ।

असह्यतां कस्य न नाम निष्पतज्जगाम यद्वामविलोचनाञ्जनम् ॥ ४९ ॥

वित्तीयं पुष्पस्तजमुन्मदालिभिः पुरस्कृतां दैवशुभाक्षरैरिव ।

असूत्रयद्यस्य स सुस्तलक्षमापतिर्वृहत्तन्त्रपतिलकल्पनाम् ॥ ५० ॥

॥ चतुर्भिः कुलकम् ॥

अदीर्घसूत्रः प्रसरद्विरङ्कितो गुणैर्वृहत्तन्त्रपतिर्विशेषवित् ।

उपोढशास्त्रप्रकृतिर्मृदुक्रमः करोति यः कौतुककाहलं जगत् ॥ ५१ ॥

वसन्तमाप्तं क न वीक्ष्य यो मुदं विभर्ति लुम्पन्तुमनःस्वलं रजः ।

विमुद्रपद्माधिगमेपि नोज्झति स्पृहातिरेकं मदवारणे चयः ॥ ५२ ॥

स भङ्ग इत्यस्य गतोनुजन्मतां दधत्स्वनाम्नोनुगुणामपि श्रियम् ।

अपक्षतिन्ने पदमुन्नतोन्नतं विगाहमानो दिशतिस्म विस्मयम् ॥ ५३ ॥

॥ युगलकम् ॥

धृतामितामं वदनेन्दुमण्डलं प्रसन्नतारागतिरीक्षणद्वयी ।

सुमञ्जुघोषं च वचःपरिच्छदः प्रदर्शितश्रीघनविभ्रमग्रहः ॥ ५४ ॥

इतीदृशीं प्रस्तुवतोपि सौगतक्रमानुरूपप्रतिपत्तिकल्पनाम् ।

विलोक्यते यस्य कदापि केनचिन्न सौहृदेषु क्षणभङ्गसंततिः ॥ ५५ ॥

॥ युगलकम् ॥

ततः कनीयानजानिष्ट विष्टपत्रयेप्यविच्छिन्नगतगतैर्गुणैः ।

श्रयन्लंकार इति प्ररूढतां सरस्वतीपादरजोतिर्यौ पथि ॥ ५६ ॥

न सूत्रकृद्वास्तिककृन्न चोष्टिकृच्छशाक यलक्षणतन्त्रमीक्षितुम् ।

स्वयं तदुन्मीलितवानकल्पयच्चतुर्मुनिव्याकरणस्य वर्त्म यः ॥ ५७ ॥

॥ ५८ ॥

वहस्यनिर्वेदगतिं न मुञ्चति द्विजाधिराजश्रियि वर्षेनोद्यमम् ।

वतोपपृङ्गे च बहुप्रमाणतामुपोढलोकापतश्रुति यदाशः ॥ ५९ ॥

यदानेन्दुद्युतिसङ्गसकुचनिकेतपङ्केरुहपीडनादिव ।
 चिर पुरस्ताद्वदनेषु जायते विवादिनामाकुलिता सरस्वती ॥ ६० ॥
 खलीकृता यस्य वचोभिरुद्धतैर्विलुण्ठ्य सर्वप्रतिभामयी श्रियम् ।
 भवन्ति सदाः प्रतिवादिना गिरो गभीरमौनहृदमममूर्त्य ॥ ६१ ॥
 निवेशिते सुस्सलभूविडौजसा स्वय गरीयस्यपि सधिविमूढे ।
 विधाय चक्रे स्वयशोमयीं लिपिं स लेखवर्गस्य विमुद्रमाननम् ॥ ६२ ॥
 अथोदभूतस्य कनिष्ठसोदरः स मङ्गलको यस्य शिशोरतन्वत ।
 शिरस्युपोढा गुरुपादरेणव सरस्वतीकर्मणचूर्णनैपुणम् ॥ ६३ ॥
 स्वदेहलीना दधदुन्नतिप्रथामखर्वसद्धर्मगतिप्रतिश्रव ।
 बहिष्कृतानेकपराङ्मनास्थितिर्य एक एवावसयोजनि श्रिय ॥ ६४ ॥
 अधीतवैदग्ध्यविशेषमक्रमात्कलासु शास्त्रे व्यवहारकर्मसु ।
 विशेषवात्सल्यवतीव य सुत मुखैरचुम्बद्बहुभि सरस्वती ॥ ६५ ॥
 अनन्तर सुस्सलदेवनन्दनो यमादराच्छ्रीजयसिंहभूपति ।
 व्यधात्प्रजापालनकार्यपूरुष रूष वितन्वन्नविनीतजन्तुषु ॥ ६६ ॥
 पिता स तेषा जरयापि जर्जरो निपीयमाने श्रुतिसपुटाध्वना ।
 अनेकतत्कीर्तिरसायनेभवन्नवीनतारुण्यविशेषवानिव ॥ ६७ ॥
 अनेकमुक्तानुगतात्मानि स्वयं विगाहमाने बहुदानवारिताम् ।
 अतिदुत तस्य यियास्ततो दिव न वा रणस्वामिनि भक्तिरुदायौ ॥ ६८ ॥
 तत स काले शिवरात्रिपावने मनागिव क्लिष्टशरीरसौष्टव ।
 दशामगातीर्यपयोपपत्तिमङ्कुशाग्रशय्यामुखसुप्तिकासेलीम् ॥ ६९ ॥
 लीलामुक्तमनुष्यविग्रहमयग्रन्यग्रह शार्ङ्गण
 स्तीर्थे सोय तिथौ बहल्यवनिभृत्युग्रीपतेरभ्यगात् ।
 वामार्धध्वजराजदण्डजपातिवस्तापरार्धस्खल-
 त्केलीकङ्कणदन्दशूकबहुलोत्फालावचूल वपु ॥ ७० ॥
 इत्थ याते पितरि शठिति ब्रह्मभूय य आसी
 दन्तस्तेषा विषमविषमाहकृतिः शोकशङ्कु ।
 चेतोभित्तेरनुपधिबृहद्भ्युरेको विवेको
 लब्धोद्रेको निभृतनिभृत त शनैरुद्यत्मान ॥ ७१ ॥

एकादश्यां व्रतानिपमवानेकदा तत्कनीया-
 नेकाकी सन्भवनवलमीं मङ्गलः सोधिशिश्ये ।
 वागीश्वर्या वदनवसतेः केवलं बाहहंसं
 व्यञ्जगण्डस्थलपरिणमचन्द्राविम्बच्छलेन ॥ ७२ ॥
 स्वप्ने तत्र ददर्श स स्वपितरं देहं वहन्तं मिल-
 तापिच्छच्छदकेतकच्छविवपुष्वण्डद्वयीकल्पितम् ।
 एकार्धेन वमन्तमग्रचरणद्वारेण मन्दाकिनी-
 मन्यार्धेन च विभ्रतं पटुरटद्वीचिं जटावर्त्मनि ॥ ७३ ॥
 सुतमय स तदानीं कल्पितप्रसभिज्ञं
 लहरिभिरनुगृह्णन्दूरतोभीक्ष्णमक्षणाम् ।
 अमुचदमृतमित्यं कर्णगण्डूपलेह्यं
 स्नपनभिव विवृण्वज्ज्योत्स्नया दन्तपङ्क्तौ ॥ ७४ ॥
 द्वैराग्यकारिसुमनोनिवहस्य कर्ण-
 पूरश्रियः किमपि बाङ्गयमध्यगीष्टाः ।
 तत्किं पुनासि न सुत क्षणदाकुटुम्ब-
 लेखावचूलचटुमुक्तिभिरुक्तिदेवीम् ॥ ७५ ॥
 इति सूक्तिमौक्तिकमयीं सुतस्य स
 प्रकटय्य कर्णभुवि शोखरस्रजम् ।
 गगनाध्वलङ्घनघनश्रमस्पर्शा
 शशिना सहैव चतुरं तिरोदधे ॥ ७६ ॥
 उद्युक्ते गुणवद्विषादकदनध्यपैर्गवामुद्रमै-
 निर्मातुं भुवनानुरञ्जनविधिं देवे ततो भासति ।
 तच्छून्यासु विसृज्य दिक्षु गुचिरं निद्रादरिद्रे दृशा-
 वृत्कण्ठां च श्रुचं च विस्मयरसोत्थासं च तुल्यं दधौ ॥ ७७ ॥
 पितृभारतीविवृतपौष्टिकाक्रिया-
 क्रममाणभक्तिसहवासिमानसः ।
 इति स प्रबन्धयति मङ्गलको गिरं
 विरचय्य शंकरचरित्रकिंकरीम् ॥ ७८ ॥

इति श्रीकण्ठचरिते महाकाव्ये तीर्थवर्णनो नाम तृतीयः सर्गः ॥३॥

- S IV, sl 61 केलासवर्णनो नाम च० स०.
 S V, sl 7 भगवद्वर्णनो नाम प० स०.
 S VI, sl 74 वसन्तसाधारणवर्णनो नाम प० स०.
 S VII, sl 65 दोलाक्रीडावर्णनो नाम स० स०.
 S VIII, sl 76 पुष्पाचयवर्णनो नाम अ० स०.
 S IX, sl 56 जलक्रीडावर्णनो नाम न० स०.
 S X, sl 61 सध्यावर्णनो नाम द० स०.
 S XI, sl 70 चन्द्रवर्णनो नाम एका० स०.
 S XII, sl 9 चन्द्रोदयवर्णनो नाम द्वा० स०.
 S XIII, sl 52 प्रसादवर्णनो नाम त्र० स०.
 S XIV, sl 68 पानकेलिवर्णनो नाम च० स०.
 S XV, sl 50 सुरतक्रीडावर्णनो नाम प० स०.
 S XVI, sl 59 प्रभातवर्णनो नाम यो० स०.
 S XVII, sl 67 परमेश्वरदेवसमागमादिवर्णनो नाम स० स०.
 S XVIII, sl 61 गणक्षोभवर्णनो नाम अ० स०.
 S XIX, sl 66 गणोद्योगवर्णनो नाम एका० स०.
 S XX, sl 66 इभवन्यनवर्णनो नाम वि० स०.
 S XXI, sl 53 गणप्रस्थानवर्णनो नाम एक० स०.
 S XXII, sl 56 दैत्यपुरीक्षोभवर्णनो नाम द्वा० स०.
 S XXIII, sl 56 युद्धवर्णनो नाम त्रयो० स०.
 S XXIV, sl 44 विपुरदाहो नाम च० स०.

Sarg. XXV

इति स श्रवणोत्तम मासल भक्तिविभ्रमे ।
 जगन्नाथस्य जयन्त्य मङ्गल सूक्तिर्लीलया ॥ १ ॥
 तिग्मानलदृश खण्डपरशो *प्रणयप्रहात ।
 तस्य सूक्तिरता व्यक्त वत साकल्यमयहीत् ॥ २ ॥
 स्वय मौली दुर्पीयूषपूरै तिक्तेव शम्भुना ।
 सरसल च दाढ्यं च वाकतस्याव्ययमयहीत ॥ ३ ॥

प्रबन्धेन जगद्बन्धुमुपश्लोक्य विनाकिनम् ।
 भाकान्तानन्तसंतोष इति सौन्तरचिन्तयत् ॥ ४ ॥
 अहो धन्योस्मि यस्येयं स्वच्छन्दायि सरस्वती ।
 विना श्रीकण्ठमन्यत्र नाचरच्चाटुकारिताम् ॥ ५ ॥
 महत्कष्टमहो हित्वा यच्छर्वं सर्वतश्चुतिम् ।
 गर्वानवधिवाधिर्यो नरेण स्तूयते नरः ॥ ६ ॥
 मानुष्यजन्म वैदुष्य विवेकः काव्यचालुरी ।
 श्रीकण्ठे चाटुकारित्वमहो पुण्यपरंपरा ॥ ७ ॥
 धिक्कान्कृतधुतिर्येषा भारत्यपि सरस्वती ।
 स्वं दूषयति मत्तेव नृपचाटुकपासुभि ॥ ८ ॥
 दृष्टिः सारस्वती भूरिरजोभिरिह पार्थिवैः ।
 * वशंवदीकृता सत्यं कवेः कालुष्यमभुते ॥ ९ ॥
 किं वान्यदुष्णनद्वापि बद्धापि रसवर्त्मनि ।
 रहिता रुर्णधारेण सूक्तिनैरिव सीदति ॥ १० ॥
 चामीकरस्य सौरभ्यमम्लानिर्मालतीखजाम् ।
 श्रोतुर्निर्मत्सरश्च च निर्माणागोचरं विधे ॥ ११ ॥
 यत्किमप्यस्ति मूर्खाणाममात्सर्यं तु सूक्तिषु ।
 तत्कोपयोगि सोन्दर्यं शण्डस्येव पुरन्धिषु ॥ १२ ॥
 विमत्सरश्च विट्वाश्च श्रोता चेदुदते गिराम् ।
 स्पन्दते तर्हि वामली रस पर्वणिपर्वणि ॥ १३ ॥
 सन्तश्च † तादृशाः सन्ति गणिता सूक्तिभेषजम् ।
 भूषण ये स्ववैदुष्यात्सौजन्येन वितन्यते ॥ १४ ॥
 मदयजन्मन श्रीमत्तद्वक्त्रस्य सभागृहम् ।
 तेभ्यासते च विद्युन्वा सारसा इव मानसम् ॥ १५ ॥
 ततः साफल्यदीक्षाये स्वपरिग्रमविभुषाम् ।
 तदेवास्य प्रबन्धस्य नेत्यामि निरुपादमताम् ॥ १६ ॥
 पण्डितैर्मण्डलीबन्धाद्विभ्रहिरसामं रसम् ।
 दृष्ट्वालवालवलय वाग्देवीगुरवीर्यम् ॥ १७ ॥

* P omits the verse but shows a lacuna

† तादृश P D

शनि मञ्चिन्य संतोषदन्तुरेण स चेतसा ।
तदयाविशदास्थानं कृतार्थस्याप्रजन्मनः ॥ १८ ॥

॥ युगम् ॥

श्रीवाटकराटियुष्णवर्णकम्बलरुद्राणि ।
रुध्रे निवेशितपदं धुरीणाविलमन्त्रिणाम् ॥ १९ ॥
नतस्तत्र शिष्यागच्छमप्रब्रामान्यसंहतेः ।
अनयन्नयनातिथ्यं पथ्यं स नयकर्मणि ॥ २० ॥

॥ युगम् ॥

मिनयेन नमन्नये शपथेरार्थितोसरुत् ।
ज्यायसोर्धाराणे तस्य स कथंचिदुपाविशत् ॥ २१ ॥
नित्यं नृत्यद्वयौदेवीमञ्जीरोच्चरैवैरिव ।
घटते शास्त्रचिन्तासु यस्य निद्रादरिद्रता ॥ २२ ॥
महाभूतानि पञ्चापि त्रिरिञ्चेन विमुञ्चता ।
योऽैमि बाह्मैरेव निर्ममे परमाणुभिः ॥ २३ ॥
क नु कानि कियत्कालमहो तेषे तपासि यः ।
वैदुष्ये लग्नकान्यन्ययोगव्यावृत्तिसाक्षिणि ॥ २४ ॥
पुनानमन्तिकं तस्य प्रथमं ब्रह्मवादिनाम् ।
विद्वत्संक्रन्दनं तत्र स नन्दनमवन्दत ॥ २५ ॥

॥ चतुर्भिः कुलकम् ॥

व्याख्यासु यस्य वदनं रदनाशुभिरीक्ष्यते ।
आरुर्धिव * वाग्देव्या धौतक्षोमपटाञ्चलम् ॥ २६ ॥
अर्पयन्कमपि स्पन्दं धाम्न सारस्वतस्य भू ।
य एव सर्वशास्त्राणां साकारमिव जीवितम् ॥ २७ ॥
विवृतीर्यो लिखत्यान्तेखन्येकाङ्गुलीतल ।
मन्येभ्योर्यस्य विश्रान्यै सूत्रिकामर्षयन्निव ॥ २८ ॥
यत्कृतिव्यवधानेन मर्षा कस्य न वीप्तया ।
सारस्वतरसावर्तवलनेनेव वेष्टते ॥ २९ ॥

त श्रीरुच्यकमालोक्थ स प्रिय गुरुमयहीत् ।
सौहार्दप्रभ्रयरसलोत सभेदमज्जनम् ॥ ३० ॥

॥ कुलरुम् ॥

यस्य व्यनक्ति काषायग्रहमारक्तया रुचा ।
निलोपन्याससकान्तवेदान्तार्थ इवाधर ॥ ३१ ॥
नीत्वा सफलता बलीरिष्टसिद्धिं विवृण्वता ।
श्रुतीना पथि शिष्येषु येन कल्पद्रुमायितम् ॥ ३२ ॥
निस्तुपीकृतवेदुष्य स्मयमात्सर्यसहते ।
धृतप्रणतिपार यो रम्यदेव तमैक्षत ॥ ३३ ॥
वाग्देवतालिनीलीलाधुतपक्षतिचातुरीम् ।
वदनाम्बुहरे यस्य भाषा वडाधिरोरते ॥ ३४ ॥
खलाना यत्प्रबन्धेषु दृढव्युत्पत्तिवर्मसु ॥
प्रोद्यच्चोद्यमया दूरे कुण्ठिता इव पत्रिण ॥ ३५ ॥
कृतिचिलोष्टदेवस्य तस्येति मुखतोऽशृणोत् ॥
श्रीलङ्क क प्रति प्रोतचारुचाटुरसा गिर ॥ ३६ ॥

॥ तिलकम् ॥

गोभि शुभरसैकसूतिभिरनुस्यूत विभो लङ्क
ज्वाय शुद्धिसन्नि द्विजोच्छ्रुतदनिर्वेदप्रथापावकम् ।
सत्यापार्षयतिस्म दर्शितवते नि सत्रयन्न कलौ
वाग्देवीसाहिताय तावरुमुख मन्येग्रहार विधि ॥ ३७ ॥
तीक्ष्णा पृथुलोहमयी गुरुतरगुणनिकरसमहन्वया ।
द्रवयति धर्मपटचरमचिरादिह लङ्ककस्य मति ॥ ३८ ॥
मूर्तिर्यस्य सभानुताहुतलिपे पुष्पाति गाढाभूत
प्रादुर्भावितृलरी परिणति पङ्कुरुहद्रोहिण ।
तस्य लन्मुखशीतगो प्रणयतोलकारवाग्देवता-
गल्बर्जोपलपुत्रिकागुरुपरिस्वन्द रस स्यन्दने ॥ ३९ ॥
य सामन्तशिखामणेत्रभवताल्लकार निय सना-
मानीतोनवपाशता इदि इताशेगहनापार्हाय ।

तेषा श्रोत्रविलिह्यमानगहनन्वसूक्तिचर्चोत्सवे
 राशीभूत इवाधिशीर्षमधुना कम्प स सपदाते ॥ ४० ॥
 सामन्तभद्रनयमपि भजते पदमनुसरन्नसामान्यम् ।
 विश्रमपापोहमिति श्रीलङ्क तदपि बोधयसि ॥ ४१ ॥
 या पूर्वा कविगर्वहृत्पदगतिर्यस्या विपर्येति नो
 स्पष्ट या परपुष्टसोष्टवहर वाक्यक्रम पुष्यति ।
 सा श्रीलङ्क मानमार्गमजहस्यप्यात्तकण्ठा हठा
 द्विद्वत्ता तव चित्रमुञ्जितरजा सूते यशसततिम् ॥ ४२ ॥
 मार्गे पदस्य पथि वाक्यकथाप्रयाना
 मानस्य वर्त्मनि च कन्दलिताभिषेक ।
 राशेव मन्त्रिवर लङ्क गूक्तिदेव्या
 सर्वाधिपत्यपदवीमधिरोपितोसि ॥ ४३ ॥
 श्रीमल्लङ्क यद्विशङ्कमुखाधीशस्य हालाहल
 ज्वालाडम्बरदामराद्वदनतस्तात्पर्यतो निर्ययौ ।
 वाग्देवीकरकुम्भनिर्यदमृतोद्विक्तेन सिक्ते महा-
 भाष्य काव्यरसेन तत्तव चिर वक्त्रेद्य विश्राम्यति ॥ ४४ ॥
 स्वान्ताक्रान्तसरस्वतीगृहवृहद्राजीवनालोज्ज्वल-
 श्लिष्यत्कण्ठकशिक्षयेव शतश पुष्पाति या तीक्ष्णताम् ।
 तस्या भिन्नसमग्रशास्त्रगहनग्रन्थुद्रतौ त्वद्वियि
 श्रीमल्लङ्क किं कलि किल पद स्वप्नेपि दातु क्षम ॥ ४५ ॥
 वाणोपम प्रवन्धो लङ्क तव पञ्चलञ्चदूरगति ।
 विध्यति कस्य न हृदय विविधसमञ्जानिवेशेन ॥ ४६ ॥
 आरूढा शुभमेधसा परिचयात्त पावकोपक्रम
 श्रीमल्लङ्क पाकमाकलयितु व्यग्रा वचोवर्मनि ।
 जिह्यत्पात्रसहस्रपूरणभरादुन्मीलयन्तो मुद
 भावत्का प्रगुणा गुणा बहुरसाभिज्ञ जगत्कुर्वते ॥ ४७ ॥

॥ इत्येते लोष्टकश्लोका ॥

आकान्ता यस्य वक्रिण्या दीर्घा दीर्घगुणा गिर ।
 वाग्देवीकरवल्लभ इव पुण्णन्ति माधुरीम् ॥ ४८ ॥
 द्विजराजेन भजता प्रभाकररुचिग्रहम् ।
 पावकेन श्रिता येन धामत्रयमयी स्थिति ॥ ४९ ॥
 तमदर्शदय श्रोत्रपयसख्यस्पृशा दृशा ।
 अदभगुणसंदर्भे श्रीगर्भे हर्षनिर्भरः ॥ ५० ॥

॥ तिलकम् ॥

चतुर्दशापि यस्यान्तर्द्विजराजश्रितोन्नतः ।
 कृष्णस्य भुवनानीव विशास्थानानि शेरते ॥ ५१ ॥
 श्लिष्यत्कविव्रपाण्डित्यमयसंदेशवर्त्मना ।
 बाल्य एवोद्धृता येन मोहकर्दमतो मतिः ॥ ५२ ॥
 क्रमादजानि सौन्दर्यरसस्मेरमुखः सखा ।
 श्रैर्गर्भमण्डनस्तस्य पारणाय स चक्षुरोः ॥ ५३ ॥

॥ तिलकम् ॥

ततो न्यधित निःशेषवैदुषीकेलिसद्यनि ।
 श्रीकण्ठे विहितोत्कण्ठे दृश तदनुजन्मनि ॥ ५४ ॥
 कृतश्रुतिपुधासेका रोद्रेका विविधैर्नये-
 रुद्धिं यद्व्यसि च्छेका स्वच्छे कामपि विभ्रति ॥ ५५ ॥
 स सन्मार्गचरो गर्गमानर्च्य स्वविरं चिरम् ॥
 सत्कवीना तमग्रण्य द्रोणं चापभृतामिव ॥ ५६ ॥
 प्रदीपरुचिमचारचारु योष्यास्य मन्दिरम् ।
 शगियेव स्वय विष्णोस्तत्तत्त्वं परमैक्षत ॥ ५७ ॥
 अनिरुद्धाच्युतवल्लभाध्यदर्परुलाञ्जिता ।
 एकायनस्य यस्यासश्चातुराभ्याजिता गिर ॥ ५८ ॥
 सुधासर्षोर्गर्भद्वित्रेरिति लङ्कृचादुभि ।
 अभ्यर्णं कर्णयोस्तस्य स श्रीदेवधरोऽधिनीत् ॥ ५९ ॥

विभि काण्डेराद्य रुविरमुमविध्यत्तदनु च
 क्षतो बाणेनाय तदपि विदधे चापलकलाम ।
 अलकार त्वकै प्रतिपदनिबद्धैर्ध्वनिलवै
 रथेदानीमन्तकरणहरिण शाम्यति मम ॥ ६० ॥
 एक श्रीजयसिंहपार्थिवपति काश्मीरमीनध्वज
 तस्योपासितसधिविग्रहमलकार द्वितीय स्तुम ।
 भूमार प्रथमेन पद्मगपते ह्मा रक्षता वारितो
 नीतोन्वेन कृतार्थता प्रवचनैर्भाष्योपदेशश्रम ॥ ६१ ॥
 ॥ इति भागवताचार्यदेवधरश्चोकद्वयम् ॥
 बहुश श्रवणे यस्य रुचिरुत्कर्षमीयुषी ।
 नास्मि पुष्पति यायार्प्यमुद्य पदशतश्रिय ॥ ६२ ॥
 यस्य पाणिनिबद्धेन वररुच्यञ्जितश्रिया ।
 व्यज्यते कङ्कणेनेव लक्षणेनादरिद्रता ॥ ६३ ॥
 वयसो मध्यमत्वेपि गुणैरधिकवार्द्धकम् ।
 नाग साहित्यविद्याया सौविदल तमेक्षत ॥ ६४ ॥

॥ तिलकम् ॥

दृढेपि तर्ककार्कश्ये * प्रगल्भ कविकर्मणि ।
 य श्रीतुतातितस्यैर पुनर्जन्मान्तरग्रह ॥ ६५ ॥
 त श्रीत्रिलोक्यमालोक्य गण्य षट्कामणा धुरि ।
 ययो मुहुरधिज्यस्य कार्मुकस्य सधमताम् ॥ ६६ ॥

॥ युगलम् ॥

सर्वमानातिरिक्तेन विवृतापूर्वजन्मना ।
 योधिकार्यस्थितिर्भाति नियागेनेव चेतसा ॥ ६७ ॥
 तसूक्तिभूरिगुणानधमश्राघत स वीप्सया ।
 दामोदर तदासीददादरप्रह्वधर ॥ ६८ ॥

॥ युगलम् ॥

य सतत निसर्गेण विनयानतकधर ।
 व्यनक्तयात्तवृहच्छास्त्रभारव्यञ्जिततामिव ॥ ६९ ॥

* प्रगल्भ कवः P D

† सागरगुणाय तमातिशयः । D J text : n

पादोपसंग्रहव्यग्रविवलत्पाणिपलवः ।

तं षष्ठं विबुधप्रष्टं स सौत्कण्ठमवैक्षत ॥ ७० ॥

॥ युग्मम् ॥

व्यव्यते येन निर्मृष्टनिःशेषकलिपासुना ।

भट्टप्रभाकरनयद्वयस्रोतोऽनदीष्णता ॥ ७१ ॥

सुवृत्तं क्रमलब्धोर्ध्वपद परिचितं दृशोः ।

त च वागीश्वरीकेलिकन्दुकं जिन्दुकं व्यधात् ॥ ७२ ॥

॥ युग्मम् ॥

पथा चरति वक्रेण वाग्यस्य चतुरैः पदैः ।

सरस्वत्यै विनिर्मातुमुद्यतेव प्रदक्षिणम् ॥ ७३ ॥

प्रक्रमैर्हठवक्रिणो मुरारिमनुधावतः ।

श्रीराजशेखरगिरो नीदी यस्योक्तिसंपदाम् ॥ ७४ ॥

श्रीमद्राजपुरीसंधिविग्रहस्य नियोगिनम् ।

अथानर्च वचोभिस्तं जलहणं विनयाञ्चितैः ॥ ७५ ॥

॥ तिलकम् ॥

यो रज्जयति सत्पुगरसंचारणोज्ज्वलैः ।

न कस्य स्वंप्रयन्धोक्तिवर्णैः पर्णैरिवाननम् ॥ ७६ ॥

पुनानमाभिजन्येन कृत्यं पाण्डित्यपद्धते ।

निसर्गात्तमसदिग्धं श्रीगोविन्दमवन्दत ॥ ७७ ॥

॥ युगलकम् ॥

श्रीमानलकदत्तोऽयमनल्पं काव्यशिल्पिषु ।

स्वपरिश्रमसर्वस्वन्याससभ्यममन्यत ॥ ७८ ॥

तथोपचस्क्रे येन निजवाङ्मयदर्पणः ।

विन्धुप्रौढिसंक्रान्तौ यथा योग्यत्वमयहीत् ॥ ७९ ॥

तत्तद्बहुकयाकेलिपरिश्रमनिरदुःशम् ।

त प्रश्रयप्रयत्नेन कल्याणं सममीमनत् ॥ ८० ॥

॥ तिलकम् ॥

यावाविष्कुरुतो वक्त्रमुरुचन्दनपुण्ड्रकम् ।

मुद्रितं मुक्तिदेव्येव कोश काव्यकलाश्रियः ॥ ८१ ॥

भुङ्क्षुः श्रीरत्नसनामानौ गुरौ सत्रद्वयचारिणौ ।
वाक्यैर्जितामृतस्वादैः सादर तावभाषत ॥ ८२ ॥

॥ युगलकम् ॥

तीक्ष्णसारस्वतज्योतिरनुस्यूतरसात्मना ।
श्रुतिभ्या लिखते सद्विषयस्योक्तिं पारुमीयुषी ॥ ८३ ॥
तं स तर्कमहाभोधिकुम्भसम्भवमार्चिचत् ।
श्यानन्दं क्षिण्णदृढन्यासदीर्घेन्दीवरधामभि ॥ ८४ ॥

॥ युग्मम् ॥

उच्छिद्यते पथि वैदर्भे कठोरपदकण्ठकैः ।
निसर्गललिता यस्य स्वैरं चरति भारती ॥ ८५ ॥
अतूनुपनिस्तुपया भूपितं कविविद्यया ।
तं पद्मराजमव्याजव्याहारविनियुक्तिभिः ॥ ८६ ॥

॥ युगलकम् ॥

भाति केशकटप्रेण यस्त्रयीधूमवभ्रुणा ।
उपासनार्द्रया नित्यममुक्तं इव सध्वया ॥ ८७ ॥
अर्गहर्वाहृतमतन्यायोपन्यासदैशिकम् ।
श्रीगुञ्जमुज्जम*त्प्रीतिं ततस्त प्रत्यपदात् ॥ ८८ ॥

॥ युगलकम् ॥

धिन्वन्पवित्रचारित्रो विश्वामित्र इव त्रयीम् ।
पाठबोधावनुष्ठानसौष्टवेन पुनाति य ॥ ८९ ॥
वक्त्रटङ्को निसर्गेण व्यञ्जन्सदनुरक्तताम् ।
न जहाससुरो यस्य सामराजिस्थितिग्रहम् ॥ ९० ॥
स्वतन्त्रः शास्त्रवीथीषु प्रथमं सोमपीथिनाम् ।
लक्ष्मीदिवस्तमाशीमि स निर्भरमवीकृषत् ॥ ९१ ॥

॥ तिलकम् ॥

व्याख्याभिख्यासु भाष्यस्य यो यागोपक्रमेषु च ।
इष्टीर्विवृणुते धुर्यो बुधानामिव यज्जनाम् ॥ ९२ ॥

आतन्वन्विनयाकूतं दूरनम्रेण मौलिना ।

ततो जनकराजेन * तेन संतुष्य तुष्टुवे ॥ ९३ ॥

॥ युगलकम् ॥

व्यनक्ति पृथुसामर्थ्यमाख्याया एव योक्षरैः ।

जपेभिन्नवगुप्तस्य प्रकटः प्रथमो गुरुः ॥ ९४ ॥

तं तत्रागमतन्त्रेषु सूचितानङ्कुशश्रमम् ।

ततः संकेतसदनं प्रागल्भ्यस्याभ्यभाषत ॥ ९५ ॥

॥ युगलकम् ॥

येन जाड्यैकपीडाभिः पुष्णतः कम्पसंपदम् ।

विवृतानन्ततापस्य विहितं लङ्घनं कलेः ॥ ९६ ॥

अशेषभिपगम्प्यं शरण्यं शास्त्रपद्धतेः ।

ववन्देय तमानन्दं सुतं शम्भुमहाकवेः ॥ ९७ ॥

॥ युगलकम् ॥

नागरप्रकृतित्वाख्यबलात्मा † विभूताभयः ।

य प्रीणाख्यातुरानङ्गैर्भेषजैरुमयैरिव ॥ ९८ ॥

ततस्तदनुजन्मानमगदंकारपुंगवम् ।

‡ सुहृल गाढया प्रीत्या त पुनः पुनैरक्षत ॥ ९९ ॥

§ पाणिनीयातपत्रेण पवित्रं यस्य तन्मुखम् ।

सङ्ग स्वप्नेष्यवामोति नापशब्दरज-कण्ठे ॥ १०० ॥

सस्येश्वरस्य यो व्यञ्जन्मण्डले मन्वसस्त्रियाम् ।

धत्ते सदागमप्रीतिं दैशिकानां धुरि म्यितिम् ॥ १०१ ॥

अन्य स सुहृलस्तेन ततोवन्द्यत पण्डित ।

दृते गोविन्दचन्द्रस्य कान्यकुब्जस्य भूभुजः ॥ १०२ ॥

* तेन संतुष्य तुष्टुवे J read pr m, P नीते संतुष्य तुष्टुवे J till see m तेन संतुष्य तुष्टुवे D pr m नीते सं, D, pr m Our reading is a conjecture based on D pr m

† पाण्डिता P D pr m

‡ सुहृल गाढया P, D pr m

§ पाणिनेया all MSS

तस्येति स तत प्रीतिं प्रणयादेशिकोदिशत् ।

व्यापृतो काव्यकेलीनामसमस्य समस्यया ॥ १०३ ॥

एतद्वभुकचानुकारिकिरण राजद्रुहोद्ग शिर

श्छेदाम वियत प्रतीचि निपतस्यधौ खेमण्डलम् ।

इति समस्या ॥ १०४ ॥

अपूपुरपुरस्तेषा द्रुतमिथ स ता सताम् ।

आरात्रिकमिव भूभिर्वलन्तीभिर्विवृण्वताम् ॥ १०५ ॥

एषापि दुरमा प्रियानुगमन प्रोदामकाष्ठोथिते

*सध्याप्तो विरचस्य तारकमिषाज्जातास्थिशेषस्थिति ॥

इति समस्यापूरणम् ॥

अविस्मृतस्वजननीजनक्षीररसा अपि ।

वटवो निन्धिरे येन सूक्तिदेवीरसज्ञताम् ॥ १०६ ॥

जोगराजमुपाध्याय ध्यायत शुभमञ्जसा ।

अथ भक्त्या तमानर्च तत्तच्चर्चाभिरर्चितम् ॥ १०७ ॥

॥ युगलरुम् ॥

क नय साधुवादिषु नृत्यद्विदशनाशुभि ।

विद्वज्जनेन साम्राज्ये सध्यानामभ्यविच्यत ॥ १०८ ॥

वयोभिर्नुनुदे दत्तद्युतिश्रीलण्डपाण्डुभि ।

वादिना वाददर्पोष्मा येन शूर्पारकाध्वसु ॥ १०९ ॥

य श्रीमदपरादित्य इति दूतिप्रसिद्धये ।

प्रजिघाय घनश्राघ काश्मीरान्कुङ्कुणेश्वर † ॥ ११० ॥

तेन श्रीतिनकण्ठेन सो रुण्ठमनुग्रता ।

इति सोधिकवेशदानिरवदमगदात ॥ १११ ॥

॥ चतुर्भिः कुलरुम् ॥

निष्किलिप्य तवेरुस्य श्रीमद्भु रविताहुतम् ।

मृष्टोक्तिर्यस्य नास्तुन्यस्तुतिकीर्तनपाप्मभि ॥ ११२ ॥

* सज्जती विनिषाय P D 1 r n

† सज्जती P D pr n

शिक्षन्ते भिक्षितुं सर्वे त्वयैकेन तु शिक्षितम् ।
 भिक्षाकतां निराकर्तुमशेषविदुषामपि * ॥ ११३ ॥
 संभेदः श्रीसरस्वत्योः केवलं न विषन्मयम् ।
 त्वं मोहमयमप्याशु मलं कस्य न लुम्पसि ॥ ११४ ॥
 सा वैदुषी फलं यस्या न परोषकृतेः परम् ।
 शिक्षन्ते जीवनोपायमन्ये बाहुयादित्येव ॥ ११५ ॥
 नृपचाटुकपाप्मभ्यस्तदित्यं तव यद्यपि ।
 सरस्वती विभेद्येव दधती शुद्धिसंस्क्रियाम् ॥ ११६ ॥
 तयापि मां गुणानिधे मज क्षमापचटूकिभिः ।
 पञ्चपाभिः पठित्वा याः सभासूद्रिकतामियाम् ॥ ११७ ॥
 असावध्यवसायोऽस्मदनुग्रहधिया च ते ।
 न दुष्येत्प्रार्थिताः सन्तः किं न ददुहिं याचते ॥ ११८ ॥
 † श्रोत्रशुक्तिपुटेनेति पीत्वा तद्वाक्यविप्रुषः ।
 इमामुदगिरत्सोय सूक्तिमुक्ताफलस्रजम् ॥ ११९ ॥
 यद्वक्रेण पथा प्रयासि सततं यद्वासि विद्वन्मन-
 श्चैरी यच्च करोषि पूर्वसुकविप्रौढिप्रथोत्पुंसनम् ।
 तस्माद्भारति सद्भिरत्र भवती तीक्ष्णेति संभाविता
 तूर्णं पार्श्वममुष्य पार्थिवमुनेरभ्येहि शुद्धयर्थिनी ॥ १२० ॥
 त्वत्त्वङ्मेन जगत्त्रयैकगुरुणा राजन्गणो विद्विषां
 संग्रामेषु पलायनोपनिषदां सिद्धान्तमध्यापितः ।
 उन्मुक्तासमसर्वशास्त्रसराणिः संसक्तपञ्चक्रम-
 श्विनं चिन्तयितुं विविकविपिनासङ्गं समाश्लिष्यति ॥ १२१ ॥
 व्यथोद्रेकादेका घनरुदितशोणे नृप दृशौ
 वहन्ते वैराग्यादिव विधृतकाषायवसने ।
 अरण्यान्यामन्यास्त्वदरिबनिता यान्ति विषदं
 लताना संसङ्गादिव नवजटावल्कलभृतः ॥ १२२ ॥

* नि शेषविदुषाम् P. D.

† श्रोत्रशुक्तिपुटेनेति, P. D

वैधव्योपहताः प्रतापतपनपुष्पद्वयुष्कान्तयः

कान्ताराध्वसु लब्धसाध्वसुभुवः प्रत्यर्थिवामभुवः ।

राजनिर्भरवाग्पवारिविवलनेत्रालवालावली-

संदोहैस्तव वर्धयन्ति विशदस्पन्दा यशःकन्दलीम् ॥ १२३ ॥

प्रियान्प्रति मरौ लभाः कुर्वते लंदरिस्त्रियः ।

* सास्त्रधारकराश्लिष्टकुचाः पिण्डोदकक्रियाम् ॥ १२४ ॥

भिन्नभूवलनाकुले तरलिते वक्त्रोद्भुपे सान्द्रया

निःश्वासक्रमवात्यया किमपरं भर्तयैरिन्ने हते ।

राजेन्द्र लंदरातिचन्द्रवदनालोकस्य शोकाचलो-

द्विभास्वश्रुतरङ्गिणीषु कुरुते दृङ्गज्जनोन्मज्जने ॥ १२५ ॥

लयात्रासमवेत † दुर्धरगतेः सैन्यस्य संमर्दतो

द्राधिष्ठेपि शिरोगणे गुणयुगं जज्ञे फणाभृत्यते ।

प्रापद्भूपरमाणुभिस्तरलितैः कालुष्यमक्ष्णा नय-

दृङ्गस्य च कारणं यदशृणोन्नो पतिकोलाहलम् ॥ १२६ ॥

इति श्रीतेजकण्ठाभ्यर्चनया कृताः श्लोकाः ॥

ततो यथार्थनामानं द्विजं वागीश्वराभिधम् ।

प्रस्रोष्ट पठितश्लोकमिति श्रीलङ्कं प्रति ॥ १२७ ॥

लंयि प्रसन्ने मम किं गुणेन त्वय्यप्रसन्ने मम किं गुणेन ।

रक्ते विरक्ते च वराङ्गनाना मिथ्यैव नेपथ्यविशेषभङ्गिः ॥ १२८ ॥

॥ इति श्रीभट्टवागीश्वरस्य श्लोकः ॥

नेत्रे कवित्वपाण्डित्यमये दधदचार्मणे ।

* योक्तेशादखिलं वर्त्म सारस्वतमवैशत ॥ १२९ ॥

चरतः पथि शास्त्राणा यस्यासचर्मचक्षुष ॥

देव्याः करावलम्बेन न जातु खलित पदै ॥ १३० ॥

सकृदाकर्णनाघ्रातसमग्रमन्यसहते ।

इति तस्य पटोः पट्टी गिर चिरमचर्चयत् ॥ १३१ ॥

* सधु० P . सामु D ; सास्त्रधारः J see m.

† समयेतिदुर्धरगत P D J pe m.

तिलकम् ॥

तज्जसूरिकृतप्रीति चारुमन्दारपुष्पवत् ।

कदाभवन्महाकाव्यं व्योमेवैशे ध्रुवस्थिति ॥ १३२ ॥

इति पण्डितपदुश्लोकः ॥

व्यापसो वीक्ष्य विद्वद्भिर्हर्षदामिति पर्णदम् ।

स तदा सुचिरं दधे दृशं कर्णान्तचुम्बिनीम् ॥ १३३ ॥

* विद्वद्वादविपिस्तस्य पङ्कुरीरसजन्मभूः ।

कर्णयोः पङ्कसाहारसिद्धये चिरमकल्पत ॥ १३४ ॥

बुद्ध्यद्विराननपयावस्योक्तिदेवी-

दृष्ट्वापुस्तकमुखादिषु बन्धसूत्रैः ।

दन्तांशुभिः प्रसृमरैः पिहिताधरोष्ठः

श्रीरूपकस्तमथ स स्वगुणैर्बभाषे ॥ १३५ ॥

आराधिता भगवती भवन्नेव सत्यं

प्राग्जन्मसु व्रतशतैर्मिभिरुक्तिदेवी ।

यत्नं विनाऽप्यपि वसन्तविक्रमैर्गर्भं

सारस्ततःत्वमिव यौलमभिव्यनक्ति ॥ १३६ ॥

यः काव्यरत्नमुपधातुमिवोपनीय

शतया निसर्गविधुतोद्वमयार्पितं ते ।

तच्छाततां गमितवानसि वर्धमान-

व्युत्पत्तिशाणफलकार्पणैपुणेन ॥ १३७ ॥

तत्सौष्टव इव्यतानि काव्यकलाशरीर

नो जातु बध्यमयमामयमभ्युपैति ।

शक्त्यादयो दधति साम्यगतिं त्रयोपि

ते यत्र धातव इवाविकृतप्रतिष्ठाः ॥ १३८ ॥

धन्यस्तं विनिवेशितैर्बहुतिथैर्यैः स्थितिं विभती

न कापि स्वपुः प्रसारितवती पण्यत्नसंतिद्वये ।

* D omits this verse

† व्यभिभवन् P

‡ व्यसन J text, D

सालनारपदाधिकध्वनिजुषा मूर्या नरीनर्यंतौ
 शमोर्येन पुरोर्पता भगवतो वाग्देवता नर्तकी ॥ १३९ ॥
 यच्छ्रीमद्वक्त्रं मुख्यता गतवता व्युत्पत्तिविच्छित्तिभि
 श्रीश्रीकण्ठचरित्रमिल्यभिधया काव्यं व्यधायि त्वया ।
 एतस्मिन्सदसि प्रसिद्धविविधोपासीनविद्वद्वरे
 तत्सदस्य तस्य रोहतुतरा साफल्यत कल्पता ॥ १४० ॥
 आरूढा परिपाकवर्मनि धुर तत्तद्रसस्यन्दिना
 नि शेषोपि समाजनोपमधिक श्रद्धानुबन्धातिथि ।
 * कीर्त्तामूर्धनिधूननाकुलतरोत्तसोत्पलाग्रच्छुदे-
 मन्मीलद्रसनैरिव श्रुतिपुष्टेस्तद्वाचमाचामतु ॥ १४१ ॥
 श्रुत्वा वाक्पमुदारमाशयविदस्तस्य सम्पद्गुरो
 किञ्चिन्मञ्जितकथरेण शिरसा त व्यञ्जितप्रश्रय ।
 वाग्देवीकरिणीविस्तारमदस्योत कणस्पर्धिता
 मारूढेरिव गूढमक्षरशतैर्व्यस्तारयत्पुस्तकम् ॥ १४२ ॥
 तद्विस्तार्य च पुस्तक परिचित कीर्णैर्वचोदेवता
 भूपामेचकमौक्तिकैरिव हठाक्षितेशणैरक्षरै ।
 व्याहारेण हृदन्तरालविहरद्विधावधूनुपुर-
 धानधान्तिष्ठता ततस्तदपठत्स काव्यमव्याकुल ॥ १४३ ॥
 तत्काव्ये धृतादिव्यवर्त्मनि विशयन्त ससतोपता
 मश्रान्ताहितमूर्धधूननविधिभ्यात्तेरभिव्यञ्जिताम् ।
 तेषा तत्र कपोलमूलपुलकव्याजादनामश्रुति
 स्तत्तत्पीतचरान्यकाव्यनिवहव्यक्ताक्षरालीमिव ॥ १४४ ॥
 वाग्देवीपदधूलिविप्रुष इव व्यक्ताक्षरश्रेणय-
 स्तास्तत्काव्यवशवदा प्रतिपद कौतूहल तेनिरै ।
 या सद्य श्रुतिरन्ध्रवर्त्मनि भूतावाप्तप्रवेशा दृशो-
 रानन्दानुगुणान्कणानजनयस्तेषा सतामश्रुण ॥ १४५ ॥
 उद्यद्देवुतदीप्तिमोदरसत्तारस्वतज्योतिषा
 पुतस्तद्वचसा रत श्रुतिपुष्टे सत्सदासमापये ।
 तेषामुन्मिषितालसालसगतौ दृक्शुक्तिपङ्क्तौ शने
 रानन्दाश्रुश्रवणमयी तु जघटे मुक्ताफलाना तति ॥ १४६ ॥

तदृत्ताश्च सुसूक्ष्मदर्शनकलायोग्याश्च तन्मूक्य-
 स्ताः सिद्धार्यतयैव कस्य न मनो निन्युर्धनमेहताम् ।
 भासीना बलमानमूर्धनि तदा तस्मिन्वचोदेवता
 सचक्रे व्यतनिष्ट या बहुमुखश्च्योतद्रसस्रोतसः ॥ १४७ ॥
 स प्रक्रान्तविचारसूरिदिशनव्योत्सनात्* भस्मस्तुतिः
 स्वव्याख्येयधुरा महेश्वरकथाबन्धुः प्रबन्धोन्वभूत् ।
 सत्कलोलविलोलता त्रिजगतीश स्वस्य पस्पाग्रही-
 दग्रे वक्रकलातिथेर्बुधजनानन्दाश्रुमन्दाकिनी ॥ १४८ ॥
 सारस्वतस्य महत्त. प्रथमा शिखेव
 सा मङ्गलकस्य ववृते धुरि सूक्तिरेका ।
 दग्धुं मनः खलजनस्य कपोलराग-
 भङ्ग्या व्यधत्त वचनेष्विव या स्वमोज ॥ १४९ ॥
 इत्यादिभिः प्रकरणैर्बुधसाधुवादा-
 नादाय चेतसि दधत्परितोषमुद्राम् ।
 तत्काव्यपुस्तकमथार्पयतिस्म तस्मै
 पूजाक्षणे त्रिजगतीगुरवे हराय ॥ १५० ॥
 इक्षुधीरसधर्मनिर्मलरसस्रोत समुत्तासना-
 दातन्वान इवाधिकाधिकमहास्नानक्रियाप्रक्रियाम् ।
 तेनाग्रे निहितश्चराचरगुरोर्वक्त्रीभवन्मूर्तिभिः †
 शब्दैरङ्कुरितप्रणाम इव स प्रौढिप्रबन्धोधिनीत् ॥ १५१ ॥
 पितुर्विभ्राणस्य स्मररिपुपुरीपौरपदवी
 नियोगेन स्वप्ने पदमुपगतेन श्रवणयो ।
 प्रबन्ध सधायित्यधिकविबुधश्लाघ्यनिरघ-
 कम मङ्गल सौख्य किमपि हृदये कन्दलयति ॥ १५२ ॥
 ॥ इति श्रीराज्ञानकविश्वावर्तसूनोर्महाकविराज-
 राज्ञानकश्चीमङ्गलकस्य कृतौ श्रीकण्ठचरिते
 महाकाव्ये पञ्चाविश सर्गाः ॥

* भस्मावृत्ति P D

† वदीगवैर्नृत्तभिः P

No 201

Samayamātrīś, by Kshemendra

Beginning

ओं नमो गणाधिपतये ॥

अनङ्गवातलास्त्रेण जिता येन जगन्त्रयी ।

विचित्रशक्तये तस्मै नमः कुसुमधन्वने ॥ १ ॥

Fol 46, l 10

इति श्रीव्यासदासापराख्यक्षेमेन्द्रनिर्मिताया समयमात्रकाया
चिन्तापरिप्रभो नाम प्रथम समयः ॥

Fol 136, l 5 इति श्री० स० चरितोपन्यासो नाम द्वि० स० ॥

Fol 16a, l 16 इति श्री० स० प्रदोषवेश्यालापवर्णन तृ० स० ॥

Fol 25a, l 13 इति क्षे० स० पूजाधरोपन्यासश्च० स० ॥

Fol 30b, l 1 इति क्षे० स० रागविभागोपन्यास ५० स० ॥

Fol 33b, l. 1 इति स० षष्ठ समय ॥

Fol 36b, l 14 इति स० कामुकसमागमो नाम स० ॥

Fol 47a, l 9

इति बहुभिरूपायै कुट्टिनी कामुकाना

कृतमुकृतविहीना वञ्चना सा कृतघ्ना ।

वनभुवि मृगबन्ध हन्त पश्यन्ति नित्य

तदपि हरिणशावा कूटपाश विशन्ति ॥

गमयेन मातृका सा कृत्रिमरूपा कृता कलाभ्या ।

तन्नाम्नेव निबन्ध क्षेमेन्द्रेण प्रवक्ष्यामः ॥

* इति समय० कामुकार्थप्राप्तिरष्ट० स० ॥

शालकारतया निभक्तिरुचिरच्छायाविशेषाश्रया

नका सादरचर्चणा रसगती मुग्धार्थलज्जया परम् ।

आश्चर्योन्नितवर्णना नवनगम्वादप्रमोदाचिता

वेश्या सत्कविभारतीव हरति प्रोढा कलाशान्तिनी ॥

गवत्सरे पञ्चविशे पोषशुद्धादिवासरे ।

श्रीमता भूतिरशाये रचितोय निमतोऽनार ॥

आदिनिर्दिष्टगैरुक्तगणिनामनाम्नि ॥ ल कुल

मत्तास्तत्र वसन्ति दन्तिपतयः सिंहाश्रयेयं गुहा ।
 इत्यार्तिप्रतिबद्धवृद्धशवरीवर्गेण मार्गाग्रगा
 यद्वैरिप्रमदाः सदा वनमहीगाढग्रहे वारिताः ॥
 वीरस्यात्तदपाविधेयमनसः शीलव्रतालंकृते-
 निस्त्रिंशः परदारकृज्जयविधौ यस्यैककार्यः सुहृत् ।
 तस्यानन्तमहीपतेर्विरजसः प्राज्याधिराज्योदये
 क्षेमेन्द्रेण सुभाषिते कृतमिदं सत्पक्षरक्षाक्षमम् ॥
 इति समयमातृका संपूर्णा समाप्ता ॥
 शुभमस्तु लेखकपाठकयोरिति ॥
 संवत्सरे पञ्चविंशे गणेशविदुषा मया ।
 ज्येष्ठमासे हरिदिने शुक्ले समयमातृका ।
 लिखितेयं तु विदुषां प्रीतये स्मितकृतसदा ॥

No 208

Stutikusumāṅgalī.

Beginning

ओं स्वस्ति श्रीगणेशाय नमः ओम्
 हृदयद्विस्मलैरनर्गलैर्जाम्नेरघहरैर्नवैरियम् ।
 स्वामिनः क्लमशमशमेः क्षणं रोदुमर्हति मन सरस्वती ॥ १ ॥

End—fol 96a, l 4

यत्सत्यं सदसद्विवेकविकल्पप्रामीणकुयामणी-
 मिथ्यास्तोत्रपरा पराभवभुवं नीतासि भीतास्यतः ।
 मातः कातरता विमुञ्च यदसौ सौभाग्यभाग्यावधिः
 सजातो जगदेकनायनुतिभिर्वाग्देवि ते विभ्रम ॥ १९ ॥
 इति श्रीभगवतो महेश्वरस्य स्तुतिकुसुमाञ्जलिः ॥

No 212

Haracharastakintāmam, by Jayadratha

ओं श्रीगणेशाय नमः ॥ ओम्
 नानाप्रकारसत्तारप्रकाशनविदारदः ।
 र्माडनिगिप्रेगकारैर्जगन्वेषो महेश्वरः ॥ १ ॥

Fol 7a 1 7

इति श्रीमहामाहेश्वराचार्यराजानकजयद्रथविरचिते हरचरितचि-
न्तामणौ ज्वालालिङ्गावतारो नाम प्रथम प्रकाश ॥

Fol 13a, 1 5

इति श्री० हरचरितचिन्तामणो कालदाहवर्णनो नाम द्वि० प्र० ॥ २ ॥

Fol 16a 1 8

इति श्री० कालकूटकवलीकारो नाम तृ० प्र० ॥ ३ ॥

Fol 19b, 1 7

इति श्री० नन्दिरुद्रवर्णनो नाम च० प्र० ॥ ४ ॥

Fol 23b, 1 8

इति श्री० बन्धकासुरवरप्र[दा]न नाम प० प्र० ॥ ५ ॥

Fol 25b, 1 1

इति श्री० अर्धनारीश्वरोदयो नाम प० प्र० ॥ ६ ॥

Fol 27b, 1 8

इति श्री० चक्रप्रदान नाम स० प्र० ॥ ७ ॥

Fol 30b, 1 2

इति श्री० दक्षवरप्रदान नामाष्टम प्र० ॥ ८ ॥

Fol 40a 1 1

इति श्री० तारकवधे सुरमहोत्सवो नाम न० प्र० ॥ ९ ॥

Fol 49b, 1 8

इति श्री० विजयेश्वरावतारो नाम द० प्र० ॥ १० ॥

Fol 51a 1 5

इति श्री० पिङ्गलेश्वरावतार एका० प्र० ॥ ११ ॥

Fol 54a 1 8

इति श्री० वितस्तावतारो नाम द्वा० प्र० १२ ॥

Fol 61a 1 6

इति श्री० त्रिपुरदाहे स्वयम्भूनाथावतारो नाम त्रयो० प्र० १३ ॥

Fol 68a 1 9

इति श्री० कपटेश्वरावतारवर्णनो नाम चतुर्दश प्र० १४ ॥

Fol 70b 1 10

इति श्री० चण्डरुद्रावतारो नाम पञ्चदश प्र० १५ ॥

Fol 73b, 1 2

इति श्री० श्रवणद्वादशीमाहात्म्यवर्णनो नाम षोडश प्र० १६ ॥

Fol 77v, l 9:

इति श्री० श्रीगुरुडानुग्रहो नाम सप्तदशः प्र० १७ ॥

Fol 78b, l. 7 :

इति श्री० श्रीगणपतिव्रतो नामाष्टादशः प्र० १८ ॥

Fol 82a, l 2:

इति श्री० उपमन्युवरप्रदानो नामैकोनविंशः प्रकाशः १९ ॥

Fol 84b, l 10:

इति श्री० वासुदेवरप्रदानं नाम विंशः प्रकाशः २० ॥

Fol. 87b, l 3:

इति श्री० महाकालावतारो नामैकविंशः प्रकाशः २१ ॥

Fol 89a, l 9

इति० देवीस्वरूपलाभदिण्डिमहोदरावतारवर्णनं नाम द्वाविंश. प्रकाशः २२ ॥

Fol. 94b, l 5

इति० दुर्गादेवीमाहात्म्ये सुंभादिवधवर्णनं नाम त्रयोविंशः प्रकाशः २३ ॥

Fol 97a, l 4:

इति० शुकवरप्रदानं नाम चतुर्विंशः प्रकाशः २४ ॥

Fol 101a, l 8.

इति श्री० मलयवती जीमूतगहनवरप्रदानो नाम पञ्चविंशः प्रकाशः २५ ॥

इति श्री० विक्रमतुङ्गवरप्रदानो नाम षड्विंशः प्रकाशः २६ ॥

Fol 109b, l 7

इति श्री० शब्दशास्त्रावतारो नाम सप्तविंशतितमः प्रकाशः २७ ॥

Fol 111b, l 5

इति श्री० गङ्गावतारवर्णनं नामाष्टाविंश. प्रकाशः २८ ॥

Fol 119a, l 1

इति श्री० शिवधर्माशुद्धारो नाम त्रिंशतितम (!) प्रकाशः ३० ॥

Fol 128b, l 6

इति श्री० नानाशास्त्रेभ्य शिवरात्रिरुपानुग्रहो नामैकत्रिंशत्तमः प्रकाशः ३१ ॥

Fol 140b, l 1

इति श्रीमहामातेश्वरस्यद्वयविरचिते हरचरितचिन्तामणौ द्वाविंशत्तम. प्रकाशः ३२ ॥

समानाश्रयं हरचरितचिन्तामणिमयः ॥

॥ शुभमस्तु ॥

Nos. 215-216

Haravyaya, by Ratnākara.

Beginning :

कण्ठश्रियं कुवलयस्तवकाभिराम-
 दामानुकारिविकटच्छविकालकूटम् ।
 विभ्रत्सुखानि दिशतादुपहारवीत-
 धूपोत्थधूममलिनामिव धूर्जटिर्वः ॥ २ ॥

Sarga	I. st. 64.	त्रिपुरारिपुरीवर्णन
"	II „ 64.	ताण्डववर्णनं
"	III. „ 94.	ऋतुवर्णनो ना० तृ० स०
"	IV. „ 41	पर्वतवर्णनो ना० च० स०
"	V „ 151.	पर्वतवर्णनो ना० प० स०
"	VI. „ 186.	भगवत्स्तुतिवर्णनो ना०
"	VII. „ 64	सभाक्षोभवर्णनो ना०
"	VIII. „ 53	कालमुसलव्याहतिवर्णनो ना०
"	IX. „ 75.	प्रभामयनयप्रकाशनम्
"	X „ 52	बन्धिगर्भनीतिसंदर्भ
"	XI. „ 76	अभिदंष्ट्रारभटीवर्णनो ना०
"	XII. „ 81	[Speech of अट्टहास].
"	XIII. „ 83.	[Speech of चण्डेश्वर].
"	XIV. „ 60.	[Speech of पुष्पसेन]
"	XV „ 68.	नन्दिषेणनयाभिषेणवर्णनो ना०
"	XVI „ 82	दूतसंप्रेषणवर्णनो ना०
"	XVII. „ 106	कुसुमावचयवर्णनो ना०
"	XVIII. „ 99.	जलक्रीडावर्णनो ना०
"	XIX „ 68.	दिनान्तवर्णनो ना०
"	XX. „ 86	चन्द्रोदयवर्णनो ना०
"	XXI „ 57.	गौरीश्वरदेहार्धवर्णनो ना०
"	XXII „ 65	समुद्रोत्थासवर्णनो ना०

Sarga	XXIII	st 64	प्रसाधनवर्णनो ना०
,	XXIV	, 50	विरहवर्णनो ना०
,	XXV	, 71	दूतीसकल्पो ना०
,	XXVI	, 93	पानगोष्ठीवर्णनो ना०
,	XXVII	, 116	सभोगवर्णनो ना०
,	XXVIII	, 120	प्रत्यूषवर्णनो ना०
,	XXIX	, 63	भगवत्प्रबोधनम्
,	XXX	, 94	मार्गविभागवर्णनो ना०
,	XXXI	, 60	स्वर्गवर्णनो ना०
,	XXXII	, 118	दूतव्यवहारो ना०
,	XXXIII	, 47	भार्गवनिर्भर्त्सनम्
,	XXXIV	, 66.	अन्धकामुरसभाशोभो ना०
,	XXXV	, 62	अन्धकामुरव्याहारो ना०
,	XXXVI	, 61	कनकाक्षनयाक्षेपो ना०
,	XXXVII	, 68	वज्रगडविस्फूर्जितम्
,	XXXVIII	, 91	दूतप्रतिगर्जितम्
,	XXXIX	, 54	सैन्यसभारो ना०
,	XL	, 65	सैन्यसरम्भो ना०
,	XLI	, 65	सैन्यप्रस्थानम्
,	XLII	, 51	सैन्योद्योगवर्णनम्
,	XLIII	, 379	चित्रयुद्धवर्णनोद्युतो ना०
,	XLIV	, 70	गजाश्रममर्दो ना०
,	XLV	, 58	सुभटसदीपनम्
,	XLVI	, 86	चण्डीसमराक्षेपो ना०
,	XLVII	, 169	चण्डीस्तोत्रम्
,	XLVIII	, 146	चित्रयुद्धवर्णनम्
,	XLIX	, 59	सुरासुरविमर्दो ना०

In 1

इति श्रीगन्धर्वहर्म्यतन्त्रुशीर्षिनो रमणीश्वरकृष्ण मर्यादे रागा
नकरत्नाकरस्य रूतो हर्म्यत्रये महामान्ये द्वादशप्रतिष्ठापन नाम प

अचाशः सर्ग (समाप्तीकृतं गणपतिना महाकाव्यमिदमौ तत्सत् शिवम्
शुभमस्तु सर्वेषाम्)

श्रीदुर्गदत्तनिजवंशहिमाद्रिस्तानु-

गङ्गान्ददाश्रयसुतामृतभानुसूनुः ।

रत्नाकरो ललितबन्धमिदं व्यधत्

चन्द्रार्धचूलचरिताश्रयचारु काव्यम् ॥ १ ॥

स किल कविरेवमुक्तवान् ।

ललितमधुराः सालंकाराः प्रसादमनोरमा

विकटयमकश्लेषोद्धारप्रबन्धनिरर्गलाः ।

असदृशागतीश्वित्रे मार्गे ममोद्गिरतो गिरो

न खलु नृपते चेतो वाचस्पतेरपि शङ्कते ॥ २ ॥

सान्द्रानन्दामृतरसपरिस्पन्दनिष्पन्दिनीना-

मस्मद्वाचामतिशयजुषां वस्तुतत्त्वाभिधाने ।

प्रौढज्योत्स्नाधवलविकसद्दिग्बधूकर्णपूर-

ब्रह्मस्तम्भस्तवकयशसां कोपि टंकारटङ्कः ॥ ३ ॥

धारा काव्यप्रबन्धप्रणिहितपरमः श्रोतृपेया कवीनां

भाषाषट्केषु यस्य कचिदपि न गता भारती भारवस्त्वम् ।

प्राप्तज्ञेयावसानस्फुरदमलतरप्रातिभज्ञानसंप-

त्सोहं रत्नाकरस्ते सदासि कृतपदः क्षयाप वागीश्वराङ्कः ॥ ४ ॥

यस्योदयेन्धतमसं दधतो विशुद्धिराविर्भवत्यनिशमेव जलाशयानाम् ।

तद्रूपस्तबाह्वयसमुद्रमवैहि राजन्नत्नाकरं स --- गस्त्यमोर्व (?) ॥ ५ ॥

दृढः सन्प्राज्ञैर्यत्र जगति कविभिर्वस्तु तन्नास्ति किञ्चि-

क्षुण्णे क्षुण्णवचिन्ता गहनविषयता तस्य दूरस्तु तावत् ।

तन्मन्दाभिप्रगम्भप्रसरगुरुगिरामग्रणीर्गण एको-

राजन्नत्नाकरश्च जलनादवनौ जाजलीति द्वितीयः ॥ ६ ॥

No 221.

Abhidhāratnamāṭrka, by Muktala

Beginning

ओं नमो गुरो । इह खलु भोगापभोगाधनभूतानां तद्विपर्ययपरिवर्जन-
प्रयोजनानां च पदार्थानां विश्वयमन्तरेण व्यापारेणरोहिता नोपपद्यते ।

था हि । सर्वाणि प्रमाणानि प्रमेयावर्गानिबन्धनभूतानि निश्चयपर्यवसायि-
त्या प्राधान्यं भजन्ते ॥

End

भट्टकलटपुत्रेण मुकुलेन निरूपिता ।

सूरिप्रबोधनायेयमभिधावृत्तमातृका ॥

इति श्रीकलटात्मजमुकुलविरचिताभिधावृत्तमातृका समाप्तेति भद्रम् ॥

No 228

Alaṅkāraśāstrāṅkara, by Dohāṅkara

Beginning

ओं नमः शिवाय । ओं नमः सरस्वत्यै । श्रीगणेशाय नमः ।

मः ॥ १ ॥

End

समाप्तोपमलकाररत्नाकरः ॥

कृतिर्महोपाध्यायभट्टनयीश्वरमन्त्रपुत्रस्य तत्रभवतः पण्डितभट्टश्रीशो-
भाकरमित्रस्य श्रीश्रीवर्मपुत्रेण प्रक्षालववता मया रत्नाकराभिधः ॥
पोषेलकारो लिखितः शुभः ॥

No 234

Alaṅkāra-śāstrāṅkara, by Mānīkya-deca

श्रीगणेशाय नमः । ओम् ।

प्राणाः कुशोदरीणा राधानयनान्तसर्वस्वम् ।

तेजस्समालनील शरणागतवज्रपञ्जरं वन्दे ॥ १ ॥

स्वप्रकाशचिदानन्दमयाय परमात्मने ।

अविशानिष्ठुरध्वान्तभास्कराय नमाम्यहम् ॥ २ ॥

ग्रन्थाः काव्यकृता हिताय विहिता ये सप्त पूर्वं मया

ते काव्यार्णवसप्तव्यसनिभिः शक्ता परवेदितुम् ।

पर्यालोच्य मया मदालसवधूपादारविन्दकण

न्मञ्जीरध्वनिकोमलोपमधुना सस्तूपते प्रकमः ॥ ३ ॥

आसीत्प्रत्यर्घ्येष्टध्वनिमणिकमलिनीवृन्दहेमन्तमास

कीर्तिभाजतनशर्मन्विणकुमुदवनीषामिनीजीवनाय ।

राजत्राजन्यराज्ञीमुकुटमणिगलप्रोच्छलत्पादपीठः
 प्रोद्यत्साम्राज्यलक्ष्मीशिथिलितनहुषो रामचन्द्रोवनीशः ॥ ४ ॥
 सुत्रामोदामद्विह्वलिपरिवृढविलसत्काविलक्षोणिभर्तु-
 — — — — — न्ते प्रौढयुद्धे समदलयदसौ कोटिशो वैरिवीरान् ।

पश्चान्मांसास्थिभेदः कलुषितवसुधाप्रोज्झत चाकलय्य (?)
 दां यातान्वैरिवर्गान्दिवमपि सहसा जेतुकामो जगाम ॥ ५ ॥
 क्षीराम्भोधेः शशीव श्रुतिरिव वदनाद्देधसो रामचन्द्रा-
 दस्मादुद्यत्प्रतापः समजनि सुमना धर्मचन्द्रो नरेन्द्रः ।
 यस्याद्यापि प्रसन्नस्मितसुभगसुखः स्विद्यदञ्चत्कपोलो
 रोमाञ्चस्तम्बभव्यास्त्रिदशयुवतयो हन्त गायन्ति कीर्तिम् ॥ ६ ॥
 निष्क्रान्तं सदनान्मुदैक्षि (?) भगवानम्भोजिर्नवलभ-
 स्ते व — — — परिशीलिता कमलिनी मा — भ्यमेदस्विनः ।
 विश्रान्तं गिरिकाननेषु निविडच्छायेषु भाग्योदया-
 दित्यं स्मेरमुखाः स्तुवन्ति विपदं यद्वैरिवामभुवः ॥ ७ ॥

प्रत्यर्थिभूपनिरवग्रहराज्यलक्ष्मी-
 धमिलमान्यसुरभीकृतपादपद्मः ।
 तस्मादजायत समस्तगुणाभिरामो
 माणिक्यचन्द्र इति राजकचक्रशक्रः ॥ ८ ॥
 काव्यालंकारपारंगममतिरखिलदम्भाभृतां चक्रवर्ती
 सर्वेषामे [व] काव्ये गतिरतिनिपुणे — — सन्निवेश्य ।
 वेदान्तन्यायविद्यापरिचितचतुरं केशव (?) सन्निषोध्य-
 श्रीमन्माणिक्यचन्द्रः क्षितिपतितिलको मन्यमेतं विधत्ते ॥ ९ ॥
 बहुदोषोपि विदोष क्रियते मुजनेन वाण इव हरिणा ।
 गुणवदपि निर्गुणोपति दुर्जनतो मूर्धिरात इव मुस्तम् ॥ १० ॥
 परोद्देशो परानन्दे खलराजा (ज्ज) नयेद्द्वयो ।
 सभावा एव शरणे विपपीयूषयेति ॥ ११ ॥

अलंकारविद्यागूराकारो भगवाच्छौद्धोदनि परमकाव्यनिरुः स्वशास्त्रे
 प्रवर्तयिष्यन्प्रथमं काव्यराष्ट्रमाह । काव्य रगादिगद्गाद्यं श्रुत मूर्धनि-
 शेषकृत् ॥

- fol 6b, 1 3 इत्युपक्रमरत्न प्रथमम् ॥ १ ॥
 fol 9a, 1 10 इति श्रीमहाराजमाणिक्यचन्द्रवारितेलकारशेखरे दोष
 रत्न द्वितीयम् ॥ २ ॥
 fol 11b, 1 6 इत्यलकारशेखरे गुणरत्न तृतीयम् ॥ ३ ॥
 fol 15b, 1 8 इत्यलकारशेखरे लकाररत्न चतुर्थम् ॥ ४ ॥
 fol 22a, 1 7 इत्यलकारशेखरे वर्णकरत्न पञ्चमम् ॥ ५ ॥
 fol 25a, 1 10 इति कविसप्रदायरत्न षष्ठम् ॥ ६ ॥
 fol 27a, 1 1 [इति] कविसामर्थ्यरत्न सप्तमम् ॥ ७ ॥
 fol 32b, 1 8

उपक्रमो दोषगुणावलकारोऽथ वर्णक ।
 सप्रदाय ऊवेत्तस्य सामर्थ्यमय विश्रम ॥ १ ॥
 अष्टो रत्नानि दीप्तानि सत्यलकारशेखरे ।
 चत्वार स्फुरलकारे सप्रदाये मरीचय ॥ २ ॥
 सामर्थ्ये द्वौ परस्मिस्तु पञ्चके स्पृष्टयस्त्रय ।
 मामकीना कृतिमिमा द्विषतो दूषयति ये ॥ ३ ॥
 काव्यवाक्ता न जानन्ति ते नून पाण्डुलासुता ।
 अस्म्ये(?) पद्यपि पूर्वपण्डितकृता व्याख्यैव सख्यावता
 मानन्दाय तथापि केशवकवेर्वाचामिय गुम्फिता ।
 सख्यासौष्टवशब्दलाघवमिदं सबद्धपूर्वापर
 प्रत्यर्थिप्रतिवचनिर्मलगुण कुत्रान्यतो लभ्यताम् ॥ ४ ॥
 तर्कप्रौ ----- बलीवसन्तोत्सव
 कोशव्याकरणप्रपञ्चत्रुरोल्लसपरारगम

गुणावाप्त नियोऽय स्वय चक्रे शक्रसम
 प्रपञ्चममल माणिक्य चक्रे(?)नृप ॥
 [इति] विश्रातरत्नमष्टमम् ॥ ८ ॥
 समाप्तोऽयमलकारशेखर ॥ शुभम् ॥

No 995

*Dhvanī lokalochara or Sātridaī lokalochara **

Beṅgaṇī 12 [Preface by son of Pandit]

उपासकस्ते स्वानुभवैववेद्य स्वच्छदमानदसमुद्रमीशम् ।
 व्याप्त जगच्छक्तिरत्तरत्नैरदृष्टपार परमेष्ठिनापि ॥ १ ॥

इह हि कश्चिद्विषयश्चिज्जनमनोरञ्जनाय निजा तेषां सिवासनासजननाय
च दुर्हृदयोद्वेजितसहृदयसमुदायसमुत्तेजित श्रीमदभिनवगुप्तपादोपदिष्ट
शिष्टपरपराप्राप्तमभीष्टदेवतासम्मुखीकरणरूप ध्वन्यालोचने मङ्गल विवृ-
णोति ॥

[अभिनवगुप्त] अपूर्वं यद्वस्तु प्रथयति विना कारणकला
जगद्भावप्रख्य निजरसभरात्सारयति च ।
क्रमात्प्रख्योपाख्याप्रसरस्वभग भासयति त
सरस्वत्यास्तत्त्व कविसहृदयाख्य विजयतात ॥ १ ॥
भट्टेन्दुराजचरणाब्जकृताधिवास
हृदयश्रुतोभिनवगुप्तपदाभिधोहम ।
यत्किंचिदप्यनुरणस्फुटयामि काव्या
लोक स्वलोचननियोजनया जनस्य ॥ २ ॥

स्वयमविच्छिन्नपरमेश्वरनमस्कारसपत्तिचरितार्थोपि व्याख्यातृश्रोतृणां
मविघ्नेनाभीष्टव्याख्याश्रवणलक्षणफलसंपत्तये समुचिताशी प्रकटनद्वारेण
परमेश्वरसाम्मुख्य करोति वृत्तिकार । स्वच्छेति ॥
[आनन्दवर्धन] स्वच्छाक्रेसरिण स्वच्छस्वच्छायायासितेन्दव ।
त्रायन्ता वो मधुरिपो प्रपन्नार्त्तिच्छिदो नखा ॥ १ ॥

[ध्वनिकार] काव्यस्यामा ध्वनिरिति बुधैर्ध्व समाप्नातपूर्व,
स्तस्याभाव जगदुरपरे भाक्तमाहुस्तमये ।
केचिद्वाचा स्थितमविषये तत्त्वमूनुस्तदीय
तेन ब्रूम सहृदयमन प्रीतये तत्स्वरूपम ॥ १ ॥

[आनन्दवर्धन] बुधै काव्यतत्त्वविद्धि काव्यस्यामा ध्वनिरिति सञ्चित
परम्परया य समाप्नात समाख्यातस्तस्य सहृदयमन प्रकाशमानस्यापि
अभावमन्ये जगदु ।

Fol 47b 1 8

इति श्रीमदानन्दवर्धनाचार्यविरचिते ध्वन्यालोचने प्रथम संकेत ॥

किं लोचन विनालोको भाति नन्दिरयापि हि ।
तेनाभिनवगुप्तेन लोचनो मीलन व्यधात ॥ १ ॥

पटुन्मीलनयुक्तैव विशुन्मीलितं क्षणात् ।

स्वात्मायत्नविश्रान्तां तां वन्दे प्रतिभां शिवाम् ॥ २ ॥

इति श्रीमहामहेश्वराचार्यवर्याभिनवगुप्तोन्मीलिते सहृदयालोकलोचने
धनिसंकेते प्रथम उद्द्योतः ॥

प्राच्यं प्रोलासमात्रं स्पृहेदेनामन्त्यते यया ।

वन्देभिनवगुप्तोहं पश्यन्ती तामिदं जगत् ॥ १ ॥

Fol 166, l. 2 (of No. 254):

इत्यनन्दवर्धनविरचिते सहृदयहृदयालोके काव्यालङ्कारे द्वितीय उद्-
द्योतः समाप्तः ॥

Fol. 806, l. 8 :

इति श्रीमहामहेश्वराचार्यवर्याभिनवगुप्तपादोन्मीलिते सहृदयालोकलो-
चने धनिसंकेते द्वितीय उद्द्योतः ॥

Fol 161L, l. 11 :

काव्यालोक - - - - -
- - - - - कृतार्थस्तंविधास्यति ॥ १ ॥

आसूत्रितानां भेदानां स्फुटतापत्तिदायिनीम् ।

त्रिलोचनप्रियां वन्दे मध्यमां परमेश्वरीम् ॥ २ ॥

इति श्रीमहामहेश्वराचार्यवर्याभिनवगुप्तोन्मीलिते सहृदयालोकलोचने
धनिसंकेते तृतीय उद्द्योतः ॥

चतुर्थोद्द्योतस्तु मूलमात्र एव स्थितः ॥

Fol 168b, l. 2 :

इत्यनन्दवर्धनाचार्यविरचिते सहृदयालोके काव्यालङ्कारे धनिप्रतिपा-
दने चतुर्थ उद्द्योत समाप्तः ॥

नित्याङ्घ्रिष्ठरसाश्रयोचितगुणालङ्कारशोभादृते

यस्माद्विद्वस्तु समीहितं मुकृतिभिः सर्वं समासाद्यते ।

काव्याख्येखिलसौख्यधाम्नि विबुधोद्याने ध्वनिर्दक्षितः

सोयं कल्पतरूपमानमहिमा भाग्योस्तु भव्यात्मनाम् ॥ १ ॥

सात्काव्यतत्त्वविषयं स्फुरितप्रभुत-

कल्पं मनःसु परिपक्वभिः यदासीत् ।

तद्व्याकरोत्सहृदयोदयलाभहेतो-

रानन्दवर्धन इति प्रथिताभिधान ॥ २ ॥

समाप्तोऽयं ध्वनिग्रन्थः । सप्तमिं सवत् ४९५२

No 263

*Sabdavyākaraṇa, by Mammata **

Beginning

ओं श्रीगणेशाय नमः श्रीगुरवे नमः ॥

इह हेयोपादेयानां शानोपादाने प्रमाणादेव । तच्च निश्चयात्मया प्रामाण्य-
भजते । निश्चयश्च शब्दसाहित्येनार्थं विषयीकरोति । शब्दस्य चार्थप्रतीति-
प्रतिपत्तिकार्यान्वयानुपपत्त्या कारकत्वात्कल्प्यमानो व्यापारोभिधादिशब्दप्र-
तिपादो नानाप्रकार इति तत्परीक्षार्थं शब्दव्यापारविचारात्मक प्रकरण-
मिदमारभ्यते । व्यापारश्च शृङ्गादिहिका दर्शयितुं न युज्यत इति विषय-
मुखेन प्रदर्श्यते ।

जाति क्रिया गुण सज्ञा वाच्योर्थ समितध्वनिः ।

End

इति निखिलविषयचक्रचक्रवर्तिश्रीराजानकमम्मटाचार्यविरचित
शब्दव्यापारविचारः समाप्तः ॥

No 274

*Unādvitti, by Mānikyadeva **

Beginning

ओं श्रीगणेशाय नमः ।

स्वयंभुवे नमस्कृत्य प्रणिपत्य सरस्वतीम् ।

वक्ष्ये वृत्तिमुणादीनां यथाबुद्धिपथक्रमम् ॥ १ ॥

अतिसृष्टधम्पश्यवतरिभ्यो नि ॥

Beginning of Pada II, fol 15a 1 6

तृस्तृचो शक्तिरूपादिभ्यः सज्ञाया चातिज्ञो ॥

Beginning of Pada III, fol 16a, 1 9

जीविरात्रिक वृद्धिश्च ॥

Beginning of Pāda IV, fol 21a 1 10

सुवश्विक् ॥

Beginning of Pāda V, fol 21b, 1 9

लघेरटि नलोपश्च ॥

Beginning of Pāda VI, fol 21a 1 7

मृग्योरुतिः ॥

Beginning of Pāda VII, fol 32b, 1 2

आमोर्हस्व किच ॥

Beginning of Pāda VIII fol 35a, 1 12

श्रुदक्षिष्णुहिभ्य आग्य ॥

Beginning of Pāda IX, fol 46b, 1 4

क्षिशेरी चोपधाया कलोपश्च लो नाम् ॥

Beginning of Pāda X, fol 51b, 1 12

स्थाचतिमृजेरालवालजालीयन ॥

End

उणादिवृत्तो प्रकीर्णको नाम दशम पाद ॥

समाप्ता चैयमुणादिवृत्ति शुभाय तल्लेखरुपाठकभोतृणाम् ॥

Nos 279 281, 297 298

Varia lectiones of the Kāśmir MSS of Kāṭintra I 1 I—III 31,
collated with Dr Eggeling's edition

I 1 6	परो दीर्घ	(लघुवृत्ति) -- स्वर (बालावबोधिनी)
" "	7 स्वरोवर्णवर्जो नामि	(ल.) अवर्णवर्जो नामि (बा.)
" "	7 ते वर्गा पञ्च पञ्चश	(ल.) (बा.)
I 4 2	पञ्चमे पञ्चमास्तृतीयान्वा	(ल.) (बा.)
" "	13 शिञ्चौ वा	(ल.) (बा.)
" "	16 वर्गे तद्गर्गपञ्चम वा	(ल.) (बा.)
II 1 30	जसः सर्व इम्	(ल.) (बा.)
" "	31 32 पूर्वादेश्व [additional sūtra inserted between 31 & 32]	(ल.) (बा.)
" "	34 तृतीयासमाप्ते	(ल.) (बा.)
" "	35 बहुव्रीहो च	(ल.) (बा.)
" "	43 सर्वनाम्नस्तु सूसवो ह्रस्वपूर्वा	(ल.) (बा.)

II 1 57	डे च	(ल.)	(बा.)
„ „ 70	सख्याया णान्तायाः	(ल.)	(बा.)
II 2 6	नपुंसकात्समोलोपेपि न च तदुक्तम् }	(ल.)	लोपो न (बा.)
„ „ 8		(ल.)	अन्यादेस्तु स्तु (बा.)
„ „ 21	इन्हन्पूर्वार्थम्या शौ शौ च	(ल.)	(बा.)
„ „ 22	उशन पुरुदशोनेहसा रा वनन्त }	(ल.)	उशन पुरुदशोनेहस. } सावनन्तः } (बा.)
II 2 29, 70 combined by	ल० वृ०		(बा.)
„ „ 34	अम्शसोरा	(ल.)	(बा.)
„ „ 39	अनुषङ्गश्चाकुञ्चे	(ल.)	(बा.)
„ „ 48	बहिर्वाशब्दस्यौलम्	(ल.)	(बा.)
„ „ 50	तिर्यङ् तिरश्च	(ल.)	(बा.)
„ „ 51	उदङ्मुदीचः	(ल.)	(बा.)
„ „ 53	अवमसयोगादनोलोपो- लुप्तवच्च पूर्वविधौ }	(ल.)	दनोलोपो (बा.)
„ „ 61	अव्ययसर्वनाम स्वरा- न्यात्पूर्वोक्त }	(ल.)	(बा.)
II 3 3	ल-मदोरेकत्वे तमे त्वा मा तु द्वितीयायाम }	(ल.)	(बा.)
„ „ 7	युवावौ द्विवाचिनो	(ल.)	(बा.)
„ „ 9	आन् शस	(ल.)	(बा.)
„ „ 15	भ्यस्यम्	(ल.)	(बा.)
„ „ 20	अटन्सर्वासु	(ल.)	(बा.)
„ „ 22	अर्धनर्धन्तिमसातनञ	(ल.)	
„ „ 33	तस्य च	(ल.)	(बा.)
„ „ 35	अद्वयज्जनेन क	(ल.)	(बा.)
„ „ 36	दोगोरन	(ल.)	(बा.)
„ „ 38	तप्माक्षिभिर्भित	(ल.)	(बा.)

two sutras

II. 3 42. एबहुत्वेत्	(ल.)	(बा.)
„ „ 58. न संयोगान्तलोपोलुप्तवत्	(ल.)	(बा.)
II. 4.13. कर्मणि द्वितीया	(ल.)	(बा.)
„ „ 27 omitted.	(ल.)	(बा.)
„ „ 32 omitted	(ल.)	विशेषणे च (बा.)
„ „ 45 वर्गे वर्गान्तः	(ल.)	(बा.)
„ „ 49. स्त्रियामादाप्	(ल.)	(बा.)
„ „ 50. नदाद्यन्वाहन्सन्तृसखि नान्तेभ्यई }	(ल.)	(बा.)
II. 5.15. स नपुंसकलिङ्गः स्यात्	(ल.)	(बा.)
„ „ 22. नस्य तत्पुरुषे लोपः	(ल.)	(बा.)
„ „ 25 { का लीपदर्थे	(ल.)	(बा.)
{ अक्षे	(ल.)	(बा.)
II. 6. 9. नावस्ता-ताधौ चय	(ल.)	(बा.)
„ „ 15 तदस्यास्तीति मन्त्राद्याः	(ल.)	(बा.)
„ „ 21. विभ-नाम्नस्तु किं बहो- श्वपरा स्मृता. }	(ल.)	(बा.)
„ „ 31. किमः	(ल.)	अत्कच (बा.)
„ „ 32. अत्क च	(ल.)	किम. (बा.)
„ „ 41. इवर्णावर्णौ स्वरे ये प्रयये च	(ल.)	इवर्णावर्णौ स्वरे प्रयये ये च (बा.)
„ „ 45 नस्य तु काचित्	(ल.)	(बा.)
II 6. 50 नव्यः पदाद्योर्वृद्धिरागम.	(ल.)	(बा.)
III 1 1 अथ परस्मैपदानि नव	(ल.)	(बा.)
„ „ 2. पराण्यान्मने	(ल.)	
„ 2 1. धातोर्वा कर्मणस्तुमन्ता- दिच्छतिनैककर्तृकात् }	(ल.)	धातो-कर्तृकत्वात् (बा.)
„ „ 9 इन्कारितं च धात्वर्थे—	(ल.)	इन्कारिते च धात्वर्थे (बा.)
„ „ 11 धातोरेकस्मदाद्यदध्ने क्रीपित क्रीपासमभिहागे }	(ल.)	(बा.)

III 1.17. चकास्कास्त्रयान्तेभ्य-	} (ल.)	(वा.)
आम्परोक्षायाम्		
„ „ 18. आसिदप्ययिदरिद्राभ्यश्च	(ल.)	(वा.)
„ „ 21. भीन्हीभृद्भवां सार्वधातुकवच	(ल.)	(वा.)
„ „ 42.	(ल.) कर्मकर्तरि रूचादि-	} (वा.)
	दानुबन्धेभ्यः	
III. 3. 1. द्विर्वचनमभ्यासस्यैकस्व-	} (ल.)	(वा.)*
रादास्य		

No. 283.

Kāśikā vṛtti, by Jayāditya and Vāmana.

Beginning :

स्वस्वस्तु ॥ श्रीगणनाथाय नमः ॥ ओं नमो गुरवे ॥ श्रेयोस्तु ।

ओं नमस्तस्वस्वस्वस्व ॥ ओं नमः

परमात्मने ॥ ओं नमो ब्रह्मणे नमो नमः ॥

ओं येनाक्षरसमाम्नायमधिगम्य महेश्वरात् ।

कृत्स्नं व्याकरणं प्रोक्तं तस्मै पाणिनेये नमः ॥

येन शब्दमहाभोधे × कृतो व्याकरणप्लवः ।

श -- भार्यिनां लोके तस्मै पाणिनेये नमः ॥

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।

चक्षुरुन्मीलितं येन तस्मै पाणिनेये नमः ॥

वृत्तौ भाष्ये तथा धातुनामपारायणादिषु ।

विप्रकीर्णस्य तन्त्रस्य क्रियते सृ - सङ्ग्रहः ॥

अथ शब्दानुशासनम् ।

End :

इति काशिकायां वृत्तावष्टमस्याध्यायस्य चतुर्थः पादः ॥ समाप्ता का-
शिका वृत्तिः ॥ कृतिर्जयादित्यवामनयोः ॥ शुभमस्तु ॥ श्रीनृपतिविक्रमादि-
त्यराज्यस्य गताब्दाः १७१७ श्रीसप्तमिमते संवत् ३९ पौषति ३ रवी तिथ्य-
नक्षत्रे संपूर्णा समाप्तेति सु[शु]भमस्तु लेखकपालकेभ्यः ॥

No 257

*Kshiratarangin, by Kshirāśūm **

Beginning

ओं श्रीगणेशाय नम ओम्

धातुवेषम्यशमनाद्वाङ्मयाप्यायिनी सताम ।

क्षीरस्वामिप्रसूतेय वृत्ति क्षीरतरङ्गिणी ॥ १ ॥

सूत्रव्याख्या कार्यजात गणाना सेट्टानिर्लेपग्रह[†] इटुल च ।

अष्टाध्याय्या ये विशेषप्रयोगा धातोधातोर्दशितास्तेपि लेशात ॥ २ ॥

भू सत्तापामुदात्त ॥ भू इत्यविभाक्तिकोप निर्देशो भ्रान्तिभिरासार्थाच्छा
न्दसो वा ॥

सा नित्या सा महानात्मा तामाहुस्त्वत्तादय ।

प्राप्तक्रमाविशेषेषु क्रिया सैवाभिधीयते ॥ १ ॥

भवति भवत भवन्ति । अनुभूयते ।

धातुर्थ केवल शुद्धो भाव इत्यभिधीयते ।

क्रियावाचिन्वमाख्यातुमेकोनार्थ प्रदर्शित ॥ १ ॥

प्रयोगतोनुमन्तव्यास्वनेकार्या हि धातु[त]व ।

End

पदार्थजन[नि]क्ता क्षीरस्वामिन क्षीरवात्पि ।

इव प्रसूता पुण्येय वृत्ति क्षीरतरङ्गिणी ॥ २ ॥

[चुरादि]तकेत समाप्त ॥

Nos 310 11

Long n isanaritts by Sararasam and Harshatardha n †

Beginning

श्रीगणेशाय नम ओं नमो विग्रहत्रे ॥ ओम् ।

नमो मथितदुर्वारदेत्यचक्राय चक्रिणे ।

सम्भूधरधरागारस्नग्धी[म्भी]भूतैरुवाहवे ॥ १ ॥

मनोरमतमेवृत्ते सग्ननानन्दवर्धनम् ।

लिङ्गानुशासन स्पष्ट यथाबुद्धि विधीयते ॥ २ ॥

* Extract by V. Mahalingam

† Extracted by V. Mahalingam

बद्धाचार्यमतेर्वापि श्रव्यं लालित्ययोगतः ।
 स्पष्टं स्पष्टीकृतैरर्थैरिदं लिङ्गानुशासनम् ॥ ३ ॥
 इदानीं स्त्रीप्रकरणमाकारादिक्रमेण दर्शयन्नाह ॥
 आदीदूतः स्त्रिया प्रायो गङ्गा लक्ष्मीश्वमूर्यथा ।
 पर्यायसहिता भूमिवलिविदुन्नदीदिशः ॥ १ ॥

End.

व्याडेः शंकरचन्द्रयोर्वररुचेर्विद्वानिधेः पाणिनेः
 सूकालिङ्गविधीवि[न्वि]चार्य सुगमं श्रीवर्धनस्यात्मजः ।

श्रव्यं व्यापि च हर्षवर्धन इदं स्पष्टीकृतप्रत्यय
 लिङ्गानामनुशासनं रचितवानर्थवर्धससिद्धये ॥ ९६ ॥

सूकालिङ्गविधीविचार्य पर्यालोच्य तेभ्यः शार गृहीत्वा
 सुगमं श्रव्यं व्यापि चेदं लिङ्गानुशासनं रचितवान् ।

अन्यच्च कीदृशं स्पष्टीकृतप्रत्ययम् । अस्पष्टाः स्पष्टीकृता प्रत्ययाः किन्
 घञ् टुन् इत्यादयो यत्र । प्रत्ययानां सोदाहरणानां प्रदर्शनात्सुस्पष्टता पर्या-
 लोच्य मन्दमतयो न मुह्यन्तीति भावः ॥

इति भट्टदीप्तस्वामिसूनेर्वर्णवागीश्वरस्य शारस्वामिनः कृतौ हर्ष-
 वर्धनकृतलिङ्गानुशासनटीकायां सर्ववर्णकणायां त्रिलिङ्गप्रकरणम् ॥ समा-
 प्तमिति लिङ्गानुशासनटीकायामिति शुभं भवतु शुभमस्तु ॥

— — — भाप्रतिमः श्रुतेन न मम शौर्येण पार्थोपमः

काव्येनातिमनोरमः प्रणयिनामासन्नकल्पदुःखम् ।

जातं संप्रति हर्षवर्धन इति प्रख्यातकीर्तिं सता

तेनेदं रचितं परोपकृतये लिङ्गाभिधानं शुभम् ॥ २ ॥

Nos 319 20

Pyādyāparibhāṣāśāstrīti *

Beginning

ओं नमो मुनित्रयाय ।

अथ परिभाषासूचनं व्याख्यास्याम । अथेवमधिकारार्थं परिभाषा
 गूचनं शास्त्रमधिकृतं वेदितव्यम् । यदितं ऊर्ध्वमनुममिष्याम । इयमग्नि

न्सूत्रे सिद्धेयमस्मिञ्जिह्वेति । किं कारणम् । अत्र हि ज्ञातपरिभाष स्वयं
शास्त्रं प्रतिपादयितुं समर्थो भवति । स तावत्सुखं ज्ञातपरिभाषो भवति ।
अतो व्याख्यानं द्रष्टव्यम् । तत्रादित एव तावदियं परिभाषा भवति ॥
अर्थवदुद्घरणेनानर्थक्येति ॥

End

इति व्याख्यानपरिभाषावृत्ति समाप्ता ॥ शुभाय भवतात् ॥

No 329

*Anekārthadhvanimanjari by Kshapanaka **

Beginning

ओं श्रीगणेशाय नमः ॥ ओम्
शुद्धवर्णमनेकार्थं शब्दमोक्तिकमुत्तमम् ।
कण्ठे कुर्वन्तु विद्वांसः श्रद्धधाना दिवानिशम् ॥ १ ॥
शब्दाम्भोनिधितेनन्तात्कुतो व्याख्या प्रवर्तते ।
स्वानुबोधकमानाय तस्मै वागात्मने नमः ॥ २ ॥
सरस्वत्या प्रसादेन कविर्विप्राति यत्पदम् ।
प्रसिद्धमप्रसिद्धं वा तत्प्रमाणं तु साधुभिः ॥ ३ ॥
शिवः शर्वः शिवः शुद्धः शिवः कीलः शिवः पशुः ।
शिवा गौरी शिवा क्रोष्टी [प्री] शिवः श्रेयः शिवा श्रुषी ॥ ४ ॥

Compare Oxf Catalogue No 415

End

इति काश्मीराष्टाये महाक्षरणकविरचितेऽनेकार्थध्वनिमञ्जर्य-
र्षपदाधिकारस्तृतीय [1] ३ ॥
किं धनेन करिष्यन्ति मनुष्या भद्रराशय [1] ।
यदर्थं धनमिच्छन्ति शरीरं कस्य तन्मिथरम् ॥
स ४३ आ वदि ९ यक्षीरवरेण लिखितम् ॥

Nos 337 9

*Vanakhalasha by Vanakha **

Beginning

ओं स्वस्ति श्रीगणेशाय नमः ओम् नमः
पातु वो पिपरा (1) दूरितीर्णस्त्रशीर ।
दुःखनीजच्छिदो वर्णनरा इव सिग्नि ॥ १ ॥

विधमपदविषयशाली निहत्य शेषार्थं विशेषान् ।

सकलजनसुलभविभवात्कश्चन निर्मत्सर कुरुते ॥ २ ॥

भागुरिकात्यहलायुधदुग्धा⁽¹⁾मरसिंहशाश्वतादिकृतान् ।

कोशाग्निरीक्ष्य निपुण धन्वन्तरिनिमित्त निघण्टु च ॥ ३ ॥

लिङ्गानुशासनानि च विचार्य लक्ष्य मुहाकवीना च ।

कुरुतेनेकार्थानां शब्दानां महक कोशम् ॥ ४ ॥

यथासम्भवकान्तादिक्रमादक्षरसंख्या ।

करामलकवत्साक्षादेष्ट भासिष्यते सताम ॥ ५ ॥

End

कष्टे क्षतौ हशब्द स्या - - - - मस्य सूचयन् । दु खे शोके
निजे - - - - - हशब्द स्याद्दशर्व - - - चार
धारणे । अलक्षेपि विनियोगे हह खदेम स्मू - - वा । हन्त । अभ्या
दानेऽप्यु - ले तूष्णीभावेमनप्रतिग्रहादास्यै - क्लरेपि च । इति महकोश
समाप्त ॥

No 351

*Nītikalpātārī by Kāśhīnendra **

Beginning

ओं स्वस्ति श्रीगणेशाय नम ओम्
नत्वोमातनय गौरी व्यासमुख्यमुनीश्वरान् ।
श्री० व्यासदास क्षेमेन्द्रो नीतिकल्पतरु व्यधात् ॥

निबध्कारोविघ्नेन चिकीर्षितसंपत्तिं कामयान आशीर्नमस्क्रियावरतुनि
देशो वापि तमुखमिति शिष्टोक्तरीत्या नीतिरूपवस्तुनिर्देशादेव महल मय
मान उपक्रमते नीतिरिति

End

तेषा चारेण विज्ञान राजा विज्ञाय नित्यदा ।
गुणिना पूजन कुर्यान्निर्गुणानां च शासनम् ॥
इति जनसंग्रहण नाम कुसुमम् ॥ ३९ ॥
समाप्तश्चाय नीतिकल्पाख्यो ग्रन्थ ॥

Nos. 358-562.

*Yājñavalkyadharmasūtranibandha, by Aparādityadeva **

ओं श्रीगणेशाय नमः ॥ ओं श्रीगुरवे सरस्वतीरूपाय नमः ॥ ओम्
संसिद्धयर्थमिलत्सुरासुरनमन्मौलिस्थितप्रोहस-

त्सद्वलप्रभवप्रकृष्टविविधप्रेङ्खन्मयूखोज्ज्वलम् ।

श्रेयोविघ्नमहामयप्रक्षमने दिव्यं यदेकौषधं

भूयान्नो द्विरदाननादिकमलद्वंद्वं तदिष्टाप्तये ॥ १ ॥

विश्वात्तु भूतिसंभूतिस्थितिसंहतिमुक्तयः ।

प्रभवन्ति यतस्तस्मै परस्मै ब्रह्मणे नमः ॥ २ ॥

यो विश्वसर्गपरिपालनसंहतीहो

ब्रह्मा हरिस्त्रिनयनश्च भवसमेयः ।

तं शुद्धबोधमभयं सुखसत्त्वभाव-

मात्मानमद्वयमनन्तमुपास्महेजम् ॥ ३ ॥

विश्वात्मनः शुक्लयजूषि भानो-

रवाप यो योगिगणायक्यः ।

तं यातवल्क्यं मुनिवृन्दवन्द्यं

नमामि तत्कीर्तितधर्मबुद्धये ॥ ४ ॥

भक्त्या यस्य सविस्मयः पुररिपुर्बुद्ध्या च वाचस्पति-

र्विक्रान्त्या द्विपतां गणः शुचितया भास्वान्दमित्तेन भूः ।

क्षीमूतान्वयभूषणं स्वविपुले योगीश्वरेणोदिते

शास्त्रे वाक्यनयानुगां वितनुते वाचं सता संमताम् ॥ ५ ॥

End:

श्रुत्वैतशास्त्रान्वयोपि प्रीतात्मा मुनिभाषितम् ।

एवमस्त्विति होवाच नमस्कृत्य सपंभुवे ॥

स्वपंभुवे ब्रह्मणे तिरोहितमन्यत् ॥ ॥

इति श्रीविद्याधरवंशप्रभश्श्रीशिलाहारनरेन्द्रजीमूतवात्सनान्यप्रसूत-

श्रीमदपरादित्यदेवरिचिते याज्ञवल्कीये धर्मशास्त्रनिबन्धे तृ-

तीयोऽध्यायः ॥ ॥ ॥

अखण्डभूमण्डललीनमातिलं *
 निवार्य सद्बुद्धप्रतिरोधकृतमः ।
 दोषोद्भवादिप्रकृतिं गतं — —
 पूषैव लोकं नयति — — — ॥

राष्ट्रं यस्य निरङ्कुशा वसुमती कोशः समृद्ध मुह-
 च्छक्तो दुर्गमनागमं क्षतपरा सेना हिता मन्त्रिणः ।
 शास्त्रार्थामृतचर्वणापितमति — — विश्वनाथोप्यसौ
 शौर्योदार्ययशोधनो समपरादित्यो निबन्धं व्यधात् ॥
 अपरार्कनामायं धर्मशास्त्रनिबन्धः समाप्तिमगादिति ओ तत्तद्ब्रूयणे
 नमो नमः ॥ विक्रमादिस्य संवत् १९३२ पञ्चम्यां भूमे ज्येष्ठ तदि ॥
 यदक्षरपरिभ्रष्टं मात्राहीनं च यद्वतम् ।
 त्वया तत्क्षम्यतां देव कृपया परमेश्वर ॥ ॥
 यदक्षरपदभ्रष्टं स्वरव्यञ्जनवर्जितम् ।
 तत्सर्वं क्षम्यतां देव कृपया परमेश्वर ॥
 शुभमस्तु सर्वजगताम् ॥ तत्सत् ॥ भद्रम् ॥

No 381

Nyāyakanḍalīlīkā, by Śrīdhara †

Beginning

ओं स्वस्ति श्रीगणेशाय नमः ॥
 अनादिनिधनं देवं जगत्कारणमीश्वरम् ।
 प्रपद्ये सत्यसंक्रुप्तं निखनिज्ञानविग्रहम् ॥
 ध्यानैकतानमनसो विगतप्रचारा
 पश्यन्ति यं कमपि निर्मलमद्वितीयम् ।
 ज्ञानात्मने विघटिताखिलबन्धनाय
 तस्मे नमो भगवते पुरुषोत्तमाय ॥

ग्रन्थारम्भेभिमतां देवतां शास्त्रस्य च प्रणेतारं गुरुं श्लोकरस्य पूर्वर्धने
 नमस्यति ॥ प्रणम्येति ॥

* This corrupt passage occurs in No 258 only
 † Extract by Nārāyaṇa Bāstrī.

End :

अतोयमप्रत्यक्षः उपसंहरति ॥ तस्मादिति ॥
परंपरोपसंक्षेपो भिन्नानां यत्कृतो भवेत् ।
समवायः स विज्ञेयः स्वातन्त्र्यप्रतिरोधकः ॥

इति भट्टश्रीश्रीधरकृतायां न्यायकन्दलीटीकायां समवायपदार्थः समाप्तः ॥

सुवर्णमयसंस्थानरम्या सर्वोत्तरस्थितिः ।
सुमेरोः शृङ्गवीर्याव टीकेयं न्यायकन्दली ॥
अक्षीणनिजपक्षेषु ख्यापयन्ती गुणानसौ ।
परप्रतिद्वसिद्धान्तान्दलति न्यायकन्दली ॥
आसीदक्षिणराढायां द्विजानां भूरिकर्मणाम् ।
भूरिसृष्टिरिति ग्रामो भूरिसृष्टिजनाश्रयः ॥
अम्भोराशेरिवैतस्माद्भूव क्षितिचन्द्रमाः ।
जगदानन्दनाद्वन्दो बृहस्पतिरिव द्विजः ॥
तस्माद्विशुद्धगुणरत्नमहासमुद्रो
विद्यालतासमवलम्बनभूरुहोभूत् ।
स्वच्छाशयो विविधकीर्तिनदीप्रवाह-
स्यन्त — — सम्पद्बलो बलदेवनाम्ना ॥
तस्याभूद्भूरिशसो विशुद्धकुलसंभवा ।
अव्योक्तैर्वर्चितगुणा गुणिनो गृहमेधिनी ॥
सच्छायः स्थूलफलदो बहुशाखो द्विजाश्रयः ।
तस्याः श्रीधर इत्युच्चैरर्थकल्पद्रुमादभूत् ॥
असौ विद्याविदग्धानामसूत श्रवणोचिताम् ।
षट्पदार्थहितामेतां रुचिरां न्यायकन्दलीम् ।

अधिकदशोत्तरनवशतशाकाब्दे न्यायकन्दली रचिता । *

श्रीपाण्डुदासयाचितभट्टश्रीश्रीधरेण्यम् ॥

॥ समाप्तेयं पदार्थप्रवेशन्यायकन्दली टीका ॥ कृतिस्तत्रभवतो भट्टश्री-
श्रीधरस्येति शिवम् ॥ शुभमस्तु पाठकस्य ॥ शुभम् । शुभम् ॥

कणादकृतमूलदूब्धप्रशस्तभाष्यद्रुमावबद्धा च ।
 श्रीधरहृदयोपवने विलसन्ती न्यायकन्दली रम्या ॥
 गुरुवररत्नाकरकादधीत्य सम्यग्विवेकेन ।
 वर्षे वेदेषुमिते लिखितैषा भट्टनरकेण ॥
 गुरुवररत्नाकरकादधीत्य लिखिता नरोत्तमेनैषा ।
 वर्षे वेदेषुमिते कार्तिकमासे त्रिंशो नवम्या च ॥

विद्वद्भरभट्टनराक स्वयं लिखितन्यायकन्दल्यादर्शं प्रेक्ष्य लिखितैषा
 न्यायकन्दली ।

॥ इति शुभम् ॥

Nos 385-387

*Nyāyāśālikā, by Jayanta **

Beginning

श्रीगणेशाय नमः ॥ ओम्
 नमः शाश्वतिकानन्दज्ञानैश्वर्यमयात्मने ।
 सकल्पसकलब्रह्मस्तम्भारम्भाय शभवे ॥ १ ॥

प्रमाणप्रमेयसंशयप्रयोजनदृष्टान्तसिद्धान्तावयवतर्कनिर्णयवादजल्पवित-
 ण्डाहेत्वाभासच्छलजातिनिग्रहस्थानानां तत्त्वज्ञानान्निश्रेयसाधिगमः ॥

1 nd

तदेव च्छलजातिनिग्रहस्थानस्वरूपाभिज्ञा [ज्ञ]स्ववाक्ये तानि वर्जयन्पर-
 प्रयुक्तानि च समादधद्याभिमतसाध्यसिद्धिं लभते ॥

इत्यप्रतानितस्वमतभेदमकृतपरमताक्षेपम् ।
 षोडशपदार्थतत्त्वबालव्युत्पत्तये कथितम् ॥
 अजातरसनिष्यन्दमनभिव्यक्तसोरभम् ।
 न्यायस्य कलिकामानं जयन्त पर्यदीदृशत् ॥
 समाप्तेय न्यायकलिका ॥ शुभमस्तु सर्वजगताम् ॥

Nos 396 7

*Prastābhāṣya, by Prastā **

Beginning

ओंनमः शिवाय ॥ ओंनमः श्रीरुणभुजे ॥
 प्रणम्य हेतुमीश्वरमुनिं कणादमन्वतः ।
 पदार्थधर्मसमूहं प्रवक्ष्यते महोदय ॥ १ ॥

द्रव्यगुणकर्मसामान्यविशेषसमवायानां पण्णां पदार्थानां साधर्म्यवैधर्म्या-
भ्या तत्त्वज्ञानं निश्चयेयसहेतुः ॥

End.

सत्तासंयोगोऽस्यैवमविभागिनान्त्यात्मकस्य समवायस्यान्या वृत्तिरस्तीति
तस्मात्स्वात्मवृत्तिरत एव चातीन्द्रियः सत्तादीनामिव प्रत्यक्षेषु वृत्त्यभावात् ।
स्वात्मगतसंवेदनाभावाच्च । तस्मादिह बुद्धचनुमेयः समवाय इति सिद्धम् ॥

समाप्तं च प्रवेशकार्त्तुं प्रकरणम् ॥

कृतिरियं प्रशस्तचरणपादानाम् ॥

Nos 400-401

*Laukikanyāyasaṃgraha, by Raghunātha **

Beginning :

ॐ श्रीगणेशाय नमः ॥

यत्कीर्तिप्रभया सुशुद्धभुवने मायाप्रभवै प्रभो-
नीलदेर्जनिता प्रतीतिरचला द्यौः संवृता शोभते ।
यच्छिष्योऽङ्गणैः स मे गुरुरहो मोहान्धकारापह
श्रीमद्भामदयालुरिन्दुरमलो मोदाय भूयास्तदा ॥ १ ॥
नत्ता शम्भुं हरिं गौरी विधिं दुर्गं च भारतीम् ।
क्रियते रघुनाथेन लौकिकन्यायसंग्रह ॥ २ ॥

End

यो ब्रह्मा यश्च विष्णुर्वसुतनुरापिं यो यश्च गौर्यादिमूर्ति-
र्यश्चात्मा सर्वजन्तोः श्रुतिशिखरगिरा यश्च तात्पर्यभूमिः ।
यस्याबोधात्तामुत्थो व्रजति च विलयं यस्य बोधात्प्रपञ्च-
स्तं बुद्ध संप्रपद्ये शिवममरमजं शंभुमीशानमीड्यम् ॥ ॥

इति श्रीसाधुवृन्दवन्दितपादारविन्दवैराग्यादिरत्नाकरश्रीविद्वद्वरश्रीमद्भाम-
दयालुशिष्येण सोमवशीर्यविन्दुरायकुलीतं राश्रीसेविदेव्याश्रितपादार-
विन्दुगुलावरायवर्मात्मजेनोदासीनावस्येन रघुनाथवर्मणा विरचितो लौ-
किकन्यायसंग्रहः समाप्तः ॥ ॥

॥ संवत् श्रीविक्रमादित्य १७०५ ॥ ६४-२-८—

No 422

*Bhagavadgītā, by Abhinavagupta **

Beginning

ओं श्रीगुरवे शिवायोनम ॥ श्रीगणपतये नम ॥ श्रीरस्तु ॥ ओम् ॥
 य एष विततस्फुरद्विविधभावचक्रात्मक
 परस्परविभेदवान्विषयतामुपागच्छति ।
 यदेकमयभावनावशत एव भेदान्वय
 स शभुरशिवापहो जयति बोधभासा निधि ॥ १ ॥
 द्वैपायनेन मुनिना यदिद व्यधायि
 शास्त्र सहस्रशतसमितमत्र मोक्ष ।
 प्राधान्यत फलतया प्रथितस्तदय
 धर्मादि तस्य परिपोषयितुं प्रगीतम् ॥ २ ॥
 मोक्षश्च नाम सकलाप्रविभागरूप
 सर्वज्ञसर्वकरणादिशुभस्वभावे ।
 आकाङ्क्षया विरहिते भगवत्प्रीति
 निर्योदिते लयमियाप्रथित समासात् ॥ ३ ॥
 यद्यप्यप्यप्रसङ्गेषु मोक्षो नामात्र गीयते ।
 तथापि भगवद्गीता सम्पक्तत्वाप्तिदायका ॥ ४ ॥
 तास्वन्यै प्राक्तनैर्व्याख्या कृता यद्यापि भूयसा ।
 न्याय[ध्य]स्तथाप्युद्यमो मे तद्ब्रह्मार्थप्रदर्शक ॥ ५ ॥
 भट्टेन्दुराजादाम्नाय विविच्य च चिर धिया ।
 कृतोभिनगुप्तेन सोऽयं गीतार्थसंग्रह ॥ ६ ॥

End

भङ्गाज्ञानविमोहमङ्कुरमयी सत्तादिभिन्ना धिय
 प्राप्य स्वात्मविबोधमुन्दरतया विष्णु विकल्पातिगम ।
 यकिंचित्स्वरसोद्यदिन्द्रियनिजव्यापारमात्रस्थिते
 ह्येकत कुरुते सदस्य सरुल सपद्यते शकरम् ॥
 इति श्रीमत्प्रत्यक्षशिवनाथाचार्याभिनवगुप्तविरचिते
 भगवद्गीतार्थसंग्रहेष्टादशोऽध्याय ॥

श्रीमान्कात्यायनोभूदूररुचिसदृशः प्रस्फुरद्वोपतृप्त-
 स्तद्वंशालंकृतो यः स्थिरमतिरभवत्सौचुकाख्योतिविद्वान् ।
 विप्रश्रीभूतिराजस्तदनु समभवत्तस्य सूनुर्यहात्मा
 येनामी सर्वलोकास्तमसि निपतिताः प्रोद्धृता भानुनेय ॥
 तच्चरणकमलमधुषो भगवद्गीतार्थसंग्रहं व्यदधात् ।
 अभिनवगुप्तः सद्द्रविजलोककृतचोदनावशतः ॥
 अत इत्ययमर्थसंग्रहः ॥
 कृतिश्चेयं परमेश्वरचरणचिन्तनलब्धचिदात्मसाक्षात्काराचार्यभिन-
 वगुप्तपादानाम् ॥
 अभिनवरूपा शक्तिस्तद्गुप्तो यो महेश्वरो देवः ।
 तदुभययामलरूप[पं ह्य]भिनवगुप्तं शिवं वन्दे ॥
 इति भद्रं बोधवीतु सद्भक्तानाम् ॥ संवत् १९५१
 भाद्रपदमासे शुक्लपक्षे शुक्रवासरान्वितायां दशम्यां परत एकादश्यां
 चित्रितमिति शिवम् ॥

No 449.

Tantrūloka, by Abhinavagupta, and Ficeka, by Jayaratha

Beginning :

ओं स्वस्ति ॥ श्रीगुरुपादुकाभ्यो नमः ॥
 श्रीसरस्वत्ये नमो नमः ॥ श्रीगणेशाय नमः ॥
 विमलकलाश्रयाभिनवसृष्टिमहाजननी
 भरिततनुश्च पञ्चमुखगुप्तर्त्नचिर्जनकः ।
 तदुभययामलस्फुरितभावविसर्गमयं
 हृदयमनुत्तरामृतकुलं नम संस्फुरतात् ॥ १ ॥
 पस्यामन्तार्त्तश्वमेतत्स्फुरत्वा
 बाह्याभास भासमान विरुष्टौ ।
 क्षोभे क्षीणेनुत्तरायां गिर्यै तां
 वन्दे देवीं स्यात्सर्वविनिमोक्षाम् ॥ २ ॥
 नरशक्तिशिवान्मर्त्तं विक्तं हृदये या प्रणिपात भागपेयम् ।
 पणमामि परमनुत्तरां निजभासन्नभिधानमन्त्रतिम् ॥ ३ ॥

जयत्यनर्घमहिमा विपाशितपशुव्रज ।

श्रीमानाद्यगुरु शम्भु श्रीकण्ठ परमेश्वर ॥ ४ ॥

निजशिष्यविवोधाय प्रबुद्धस्मरणाय च ।

मयाभिनवगुप्तेन श्रमोय क्रियते मनाक् ॥ ५ ॥

॥ श्रीदेव्युवाच ॥

अनुत्तर कथं देव सद्यः कौलिकसिद्धिदम् ।

येन विज्ञातमात्रेण खेचरीसमता व्रजेत् ॥ ६ ॥

End

इदमभिनवगुप्तप्रोच्छित शास्त्रसार

शिव निशमय तावत्सर्वत श्रोत्रतन्त्र ।

तव किल नुतिरेषा सा हि लङ्घूपचर्च-

त्यभिनुतिपरितुष्टो लोकमात्मीकुरुष्व ॥

हे परमेश्वर शिव त्वमिदं भवचरणचिन्तनलब्धप्रसिद्धिनाभिनवगुप्तेन सर्वविद्यासतत्त्वगर्भाकारात्मना प्रकर्षेणोच्छितमत एव शास्त्राणां मध्ये सार निशमय भासे श्रोतासीत्यर्थः [॥] यतस्त्व सर्वत श्रोत्रतन्त्र सर्वत इति यावत् [॥] न ह्यसर्वज्ञस्यैतदवधारणेधिकार एवेति भावः [॥] न चेतदेवात्र निमित्तमित्याह [॥] तव किल नुतिरेपेति स्तोत्ररूपत्वं चात्र नास्तीति [॥] न सभावनीयमित्याह [॥] सा हि लङ्घूपचर्चति [॥] सा नुतिर्हि तस्य नुत्यस्य रूपचर्चा पौन पुन्येन स्वरूपपरामर्श इत्यर्थः [॥] सैव चेह प्रतिपद सविद दयात्मन शिवस्य । निरूपितेत्यभित समतान्त्रे[न] स्तवेनाथ ममाभिन वस्य परितुष्ट सन्निखिल लोकमात्मीकुरुष्व प्रत्यभिज्ञातस्वामतया स्वस्वरूपे वरूप सपादय येन सर्वस्येवै[व] तदधिगमायाधिकारो भवेदिति शिवम् ॥ ॥

एतत्सप्तत्रिंशः किलान्हिक जपरथेननिरणायि

आमृषतामियदन्त सतामिदं सर्वथास्तु शिवम् ॥ ॥

इति श्रीतन्त्रालोकविवेके सप्तत्रिंशमाहिकम् ॥ ॥

यः कर्तुं विश्रमेतत्प्रभवति निखिल सर्वविद्याप्रणेता

सर्वेशामगमानामखिलभवभयोच्छेददायी दयालु ।

तस्येन्द्राद्यर्चिताङ्गेगुह्यचलमुतावलभस्यापि लोके

सर्वत्रामुन तावन्नुहिनगिरिरिति स्यातिमगपर्वतेन्द्र ॥ १ ॥

यद्वादिनामुत्तरादिङ्गिवेशादिव श्रयन्ति प्रतिवादिवाचः ।

अनुत्तरत्वं तदनुत्तरार्द्धं श्रीशारदामण्डलमस्ति -- ॥ २ ॥

जामात्रेवामृतकरफलाख्य[क्षि]प्तचूलावचूले-

मादिष्ठं द्वागखिलवचसां मानभावं विदित्वा ।

दध्रे शैल, श्रितमधुमतीचन्द्रभागान्तरालं

सद्देशत्वाच्छिरसि निखिलैः संश्रितं दर्शनैर्यत् ॥ ३ ॥

बोधस्याप्यात्मभूतं परिकलितवती यद्विमर्शात्मितत्वं

मुख्यत्वेन स्तुतातः प्रभवति विज्ञयेदनेन पीठेश्वरेण ।

युक्ता बोधप्रधाना स्थितनिजमहसा शारदा पीठदेवी

विशापीठे प्रतीयः प्रथितनिखिलवाग्ध्वज काश्मीरनाम्नि ॥ ४ ॥

यन्मैरेयं कलयतितरां कस्य नेच्छास्पदत्वं

ज्ञानात्मन्वं प्रथयति परं शारदा यच्च देवी ।

यथाधत्ते पटिमघटनां सन्क्रियायां वितन्ना

तद्यच्चैतन्त्रिकमविकलं पोषुपीति प्रशस्तिम् ॥ ५ ॥

तथ्याभिख्यं प्रवरपुरमित्यग्नि तस्मिन्सदेहः

कर्ता यस्य प्रवरनृपति स्वाभिधाट्टेश्वरायात् ।

लेखादेशाद्रणवरसमापादितान्प्राप्तसिद्धिः

शैवं धामामरगृहशिरोभागभेदादवाप ॥ ६ ॥

श्रीसोमानन्दपाटप्रभृतिगुरुवरादिष्टतन्त्रीनिर्माणो

लब्धा [ब्धा] यत्रैव सम्पदपटिमनि घटनानीश्वरद्वैतशब्दः ।

कदम्पीतिभ्यः प्रनृप्य प्रकटपरिमलो रज्जयन्तारिद्रेष्ट्या-

न्देदोष्यमिमन्दृष्टो घुगुणविगलन्तारिद्रेष्ट्यन्माप ॥ ७ ॥

उद्भूयन्हरमधरुतधर्मगुण-

राग्यस्थितिः सद्गदधर्मेत्यनाभिः ।

श्रीमान्पञ्चमरुनृप, सत्त्वं समन्-

धर्मेत्यतिप्रकृत पूर्णमनोभ्यास्यम् ॥ ८ ॥

त-सुनुरुत्पलः पुषं प्रकाशगुणमागदत् ।

यद्यथाः कीमुदीभिर्न प्रकाशेनाग्यमानयत् ॥ ९ ॥

धर्मोत्तमपुत्रमसूर्यमनोरथान्त [?] पुत्रानजीजनच्चतुर ।
 सकलजनद्वयदयितानर्थानैश प्रसाद इव ॥ १० ॥
 हरिरिव भुजैश्वर्यं सूर्यरथ पप्रथे सुतेस्तेषु ।
 लक्ष्म्यालिङ्ग [ङ्ग] ननिपुणैरमृतविशिष्टोत्पलज्येष्ठै ॥ ११ ॥
 शालास्थाने वर्त्तकरे मठौ सुकृतकर्मठौ ।
 तेषूत्पलामृतरथौ चक्रते द्विजसश्रयौ ॥ १२ ॥
 त्रैगतीर्वीनिवेशा गजमदसलिलैर्लम्बिता ग्लानिमान
 तत्रसक्षमापकीर्तिप्रसरमलिनता यस्य समुचयन्ति ।
 तत्स्थानन्तक्षितीन्दोर्बलबहलदरद्राजविद्रावणस्य
 प्रापत्साचिव्यमाप्योत्पलरथ उचिता पद्मति मुक्तिमार्गे ॥ १३ ॥
 नत्ता यद्रज्जपतेर्लक्ष्मीदत्तस्य कमलदत्तसुत ।
 श्रीमान्विभूतिदत्तो व्यधादमु मातुल शिष्यम् ॥ १४ ॥
 अभ्याप्याखिलसहिता अपि सुतस्नेहान्निषिके मृते
 पुत्रे ज्यायसि देवतापरिहृतासेके दिनै सप्तभि ।
 वैरस्यान्न कनीयसे स यददाद्वालाय सेक ततो
 देव्या स्वप्नविबोधितास्य तनयस्यैतन्मुखे नास्त्विति ॥ १५ ॥
 यमेलापमवाप्य कौलि[क]महाज्ञानानुविद्ध मह
 शिष्यायैकतमाय देयमपुनर्भावार्थमासादितम् ।
 श्रीचक्राय ददौ द्विज स भगवान्नुर्विधरो ---
 श्रीचक्रास्वपितृकमाप्तमखिल तत्साधिकार व्यधान् ॥ १६ ॥
 अय स परमधामैकाम्यमाप्ते गुरौ स्व
 निजगृहमुपनिन्ये तत्सुत विश्वदत्तम् ।
 अकृत सुकृतिमुख्य सहितापारण च
 प्रयितगुणममु चानिग्रहस्वाधिकारम् ॥ १७ ॥
 श्रीकनकदत्तविरचितदेवगृहाये मठ निवासाय ।
 कृत्वा ददौ स तस्मै स्थावरधनकनकसपूर्णम् ॥ १८ ॥
 अतिगहनाशयसरसानवाप शिवशक्तसम्मनन्दिरथान् ।
 जलधीनिवेश चतुरो बहुगुणरत्नाकरान्पुत्रान् ॥ १९ ॥

व्यवहारे शिवभक्तौ चैषां प्रागल्भ्यमीयुषाम् ।
 सर्वार्थसेविनां मोक्षसेवां शिवरथोग्रहीत् ॥ २० ॥
 पित्राह्वय नृपयेन पारिपाल्यं हि सौर्यितम् ।
 सत्कार्येदोषविदभूदरागो निष्पारिग्रहः ॥ २१ ॥
 अधिकारं ग्राहितः स विद्वानुच्छलभूमुज्जा ।
 कृत्वा धर्म्यां स्थितिं कंचित्कालं तस्माज निस्पृहः ॥ २२ ॥
 भोगापवर्गयोरिव शिवानुगमाद्भवसम्भरथात् ।
 गुणरथदेवरथाभिधयोर्निरातिलस्रहास्पदयोः ॥ २३ ॥
 निर्दग्धमनलदग्धे नगरेपि सत्पथप्रथितः ।
 अचलश्रीमठमकरोदभिनवमनयोगुणरथाख्यः ॥ २४ ॥
 लोकत्रयचितौ गुह्यरथलङ्कारथाभिधौ ।
 यशोविवेक्तौ पाण्डित्यमेवासूत सुतौ च सः ॥ २५ ॥
 एकं भव्यद्वितीयतत्प्रयायाः संस्तवादेव ।
 मूवा सुतं गुह्यरथो युवैव प्रमयं ययौ ॥ २६ ॥

यां हव्यकव्यविधिवन्धयिं सितच्छानिर्यन्त्रवच्छविमिपात्पटधूलिलब्धा ।
 संसेवनेस्म सुरसिन्धुरिवावदातचारित्रसंचितमहासुकृतप्रपञ्चाम् ॥ २७ ॥
 तथा स शृङ्गाररथाभिधानो बालो विवर्द्धि गमितो जनन्या ।
 सत्त्वाख्यया ख्यातगुणः क्रमेण श्रीराजराजः सचिवं व्यधाद्यम् ॥ २८ ॥

कल्पान्तोष्णकरदुनासपि परं यस्य प्रतापानले
 म्लायन्माल्यनिधिर्बभूव अत न स्वर्गाद्गुणानां गणः ।
 चन्द्रद्रोहियदीपकीर्तिसरव्यावर्णनाप्रसर [व]
 त्पीगूपासमगीतपूरितमहाशीतोपचारक्रमः ॥ २९ ॥
 निम्निलगुणिनां रौर [?] द्रोष्ठा गुणान्तरवित्तया
 व्यधित जनतां तया यस्याधिकं गुणरागिणीम् ।
 इह मम गतम्नंत्रालोके विवेचयतो पतो
 निरवधिमभिप्रेतोत्ताहः स एव निमित्तताम् ॥ ३० ॥
 यस्य योगो महिमनि कल्मषराभिजाये क्षमायां
 गम्भीरने गुणिगणकथारान्तरगानृनायाम् ।

शेषे कान्तो हिमिव नदना नागि नारीश्र भागे
 कोपि कापि क्षिप्रविरुद्धः साध्यसभावनाभू ॥ ३१ ॥
 तस्याप्यनो मन इवान्यगुणार्थलक्षि-
 तासाद्य साधकतमन्त्रमग्रेथचारम ।
 साक्षाद्भार विषयेषु स किं च लेद-
 र्यादिष्वनन्यविषयेषापि भूमिभर्तुं ॥ ३२ ॥
 तामन्त्रगतनितमाम्बितसर्वमोल-
 पादानशान्तिनिचयेष्वधितारमाप्स्य ।
 सर्वोपिगारेणि पदे ग विभो सहाय-
 सेनाभटान्यथापि प्रथयाचकार ॥ ३३ ॥
 तस्य सर्वजातोपगारेणः [!]
 पूज्यतो गुणिगणान्धनक्षिभिः ।
 गाधुसाधनमुप कुलोचिता
 सर्वभक्तिरतिवत्तमाभवत् ॥ ३४ ॥
 श्रीविश्वदत्तपौत्रिभुवनदत्तात्मज कुलप्रमत ।
 श्रीसुभटदत्त आगीदस्य गुरुर्यो ममाप्यहृत दीक्षाम ॥ ३५ ॥
 अप्यस्य राजतन्त्रे चिन्तयनो राजतन्त्रमास्त गुरु ।
 दाशरीराजानरुजन्मा श्रीशृङ्गारी ममापि परमगुरुः ॥ ३६ ॥
 सावदा नवनिर्मितमालोच्य देशकालदौरा म्यात् ।
 पञ्च महादेवद्वो जीर्णोद्धारान्वपन्न मुधीः ॥ ३७ ॥
 जयराजजयद्रथारथो सरुलजनानन्दसौ समगुणद्वी ।
 अमृतशशिनौ [ना]विशब्धेरस्मान् रुमलाभयादुदितौ ॥ ३८ ॥
 व्यधुस्त्राजोके किल सुभटपादा विवरण
 पदर्थं यथैभ्यो निखिलशिवशास्त्रार्थविदभूत् ।
 शिवादेतशक्तिप्रकटितमहानन्दविदित
 गुरु श्रीकल्याणाभिधममुमवाप्सास्तरजसम् ॥ ३९ ॥
 अधिगतपदविदस्त्रीन्मुनीन्वोधिशी[शि]ने
 प्रपद्यति च लघुल जैमिनेर्वाक्यशोधे ।
 निखिलनयपथेष्व[पु] प्राप यश्वाधिराज्य
 नित्यमपि कथाना यत्र पर्याप्तिमिति ॥ ४० ॥

तस्माच्छ्रीसङ्गधरादवाप्तविदाः कृती जयरथाख्यः ।
 ज्येष्ठेनपोरकाषोत्तन्त्रालोके विवेकमिमम् ॥ ४१ ॥
 विद्यास्यानैरशेषैरपि परिचयतो दुर्गमे शैव[तन्त्रे]
 स्रोतोभिन्नागमार्यप्रकटनविकटे नैव काश्चित्प्रगल्भः ।
 तन्त्रालोकेत्र यस्मात्सललितम[ति]महत्कुत्रचित्कुत्रचित्चे-
 त्स्यानूनं तस्मान्मम न विमुखतां हन्त सन्तः प्रयान्ति ॥ ४२ ॥
 तस्माद्विहाय विद्वेषविषवेषोवषूचिकाम् ।
 कृतिभिः कृतिरस्माकमियं संभवधार्यताम् ॥ ४३ ॥
 सत्सु प्रार्थनयानया न किमिह (!) तेषां प्रवृत्तिः सती
 दुर्जतिष्वपि चार्थिता अपि यतः कुर्युः प्रवृत्ति न ते ।
 सर्वाकारमिति प्ररोहति मनो न प्रार्थनायां यदि
 स्वात्मन्येव तदास्महे परमुखप्रेक्षित्वैद्येन किम् ॥ ४४ ॥
 हंहो देव सदैव मां प्रति कयंकारं पराधीनता
 मायातोष्यधुना प्रसीद भगवन्नेकं वचः श्रूयताम् ।
 सखः कंचन तज्जमेकमपि त कुर्यात्कृति मामकी-
 मेतां यः प्रमदोदिताश्रुनिभृतश्रोत्रं क्षणं श्रोष्यति ॥ ४५ ॥
 वाचस्तत्त्वार्थगर्भाः श्रवति कृतवतो बलकीकाणद्वया
 नियाम्पासेन सम्पवपरिणतवयसा चिन्तया सेव्यमानान् ।
 आक्षिप्यन्ती नवीढा निविडतरमियं भावनालम्भमिष्य-
 त्यानन्दाश्रुप्रवाहामलमुत्तरुमलान्ताप्रतं निर्णीति नः ॥ ४६ ॥
 निरस्तः संदेहः शममुपगता संसृतिरुजा
 विवेकः सोत्सेकः सपदि हृदि गाढं समुदित ।
 अतः संप्राप्तोहं निरुपधिचिदद्वैतमयता-
 मसामान्यामन्यैः किमिव तदिदानी व्यसित्वैः ॥ ४७ ॥
 पदे वाक्ये माने निमित्तशिवशास्त्रोपनिषदि
 प्रतिष्ठां पातोहं यदपि निरवशं ज्ञपन्त्यः ।
 तथाप्यस्यामङ्ग कचन भुवि नास्ति त्रिकटुशि
 क्रमार्थे वा मत्तः सपदि कुशलः कल्पिदपरः ॥ ४८ ॥
 शौन श्रीगन्त्रालोकविवेक. परिपूर्णः

कृतिः श्रीराज्ञानकमहामाहेश्वरजयद्वयम् ॥ ॥

वन्दे गुहं शिवफलाधिपु कल्पवृक्षं

भेदेन्धनैरुदहनं हरमार्गदीपम् ।

शंभुं जटाप्रकृतभूषणचन्द्रयिम्बं

शैवोदधेर्वसुफलप्रदपोतमेनममिति [मेतमिति] शिवम् ॥ समाप्तं च ॥

No 160

*Parātrāsāśānaranī, by Abhinavagupta **

Beginning :

ओं नमो गुरवे । ओं नमो देव्यै ओं नमः शिवाय ।

विमलकलाश्रयाभिनवसृष्टिमहाजननी

भरिततनुश्च पञ्चमुख्यगुप्तरुचिर्जनकः ।

तदुभययामलस्फुरितभावविसर्गमयं

हृदयमनुत्तरामृतकुलं मम संस्फुरतात् ॥ १ ॥

यस्यामन्तर्विश्वमेतद्विभाति बाह्याभासंभासमानं विसृष्टौ ।

क्षोभे क्षीणेनुत्तरायां स्थितौ ता वन्दे देवी स्वात्मसवित्तिमेकाम् ॥ २ ॥

नरशक्तिशिवात्मकं त्रिकं हृदये या विनिधाय भासयेत् ।

प्रणमामि परामनुत्तरा निजभासा प्रतिभाचमत्कृतिं ॥ ३ ॥

जयत्यनर्घमहिमा विपाशितपशुव्रजः ।

श्रीमानाशगुरुः शंभुः श्रीकण्ठः परमेश्वरः ॥ ४ ॥

निजशिष्यविबोधाय प्रबुद्धस्मरणाय च ।

मयाभिनवगुप्तेन श्रमोपं क्रियते मनाक् ॥ ५ ॥

End :

इत्थं प्रपञ्चजनतोद्वरणप्रवृत्त-

श्रीमन्महेश्वरपदाम्बुजचञ्चरीकः ।

वृत्तिं व्यधान्त्रिकरहस्यविमर्शगर्भा

काश्मीरिकाद्विचुलकादधिगम्य जन्म ॥ १ ॥

एतावदेतदिति कस्तुलयेत्प्रसह्य

श्रीशाम्भवं मतमनर्गलताश्च वाच ।

एतत्तु तावदखिलात्मानि भाति यन्मे
भातं ततोत्र सुधियो न पराङ्मुखा स्यु ॥ २ ॥

अज्ञस्य संशयविपर्ययभागिनोपि
ज्ञानं प्रकम्परहितं प्रकरोति सम्यक् ।
रूढस्य निश्चयवतो हृदयप्रतिष्ठा
संवादिनी प्रकुरुते कृतिरीदृशीयम् ॥ ३ ॥

एतावदर्थरससंकलनाधिरूढ-
धाराधिरूढहृदयो विमृशेदतोपि ।
यद्युत्तरं तदपि नैव सहेत नैदं
सोपानमेतदमलं पदमारुरुक्षोः ॥ ४ ॥

कश्मीरेषु यशस्करस्य नृपतेरासीदमात्यायणी
श्रीमान्वह्मभ इत्युदाहृततनुर्यः प्राप्यजन्मा द्विज ।
तस्य स्वाङ्गभव प्रतिद्विपदबीपानं समग्रैर्गुणैः
श्रीशौरिः शिशुचन्द्रचूडचरणध्यानैकरत्नागर ॥ ५ ॥

शीलस्यायतनं परस्य यशसो जृम्भापदं नर्मभू-
र्वोत्सलपरस्य समग्रलोककरुणाधर्मस्य जन्मस्थितिः ।
श्रीमद्वत्सलिकाभिधा सहचरी तस्यैव भक्त्युत्तम-
प्रोदिकान्तरवृत्तिशंकरनुतौ यस्या मनो जृम्भत ॥ ६ ॥

तस्यैवात्मभवो विभावितजगन्तर्गस्थितिः [:] शंकर-
ध्यानार्चापारिचिन्तनैकरसिकः कर्णाभिधानो द्विज ।
यो बाल्येप्यय यौवनेपि विषयासक्तिं विहाय स्थिरा-
मेनामाश्रयते विमर्शपदवी संसारनिर्मूलिनीम् ॥ ७ ॥

भ्राता भूमेव शिवशासनरूढचित्त प्रेप्सुः परात्मनि मनोरथगुप्तनामा ।
य शास्त्रतन्त्रमखिलं प्रविवेक्तुक्तामः प्राप्तं परं शिवपदं भवभेदनाथ ॥ ८ ॥

शिवशास्त्रैकरसिकः पदवाक्यप्रमाणवित् ।
गमदेवाभिधानश्च भूयिनोत्तमजन्मकः ॥ ९ ॥

एताप्रियहितकरणप्ररूढहृदयेन यन्मया रचितम् ।
मार्गप्रदर्शनं तन्मोक्ष शिवाप्तये भूगान् ॥ १० ॥

भगवैश्या भन्निगुप्ताभिधानः प्राप्योत्पत्तिं प्राविशत्प्राग्यज मा ।
 श्रीकाशमीरा[भट्ट]चूडावतारैर्नि सम्पत्तिं पावितोपात्तभागान् ॥
 तस्याववापे महति प्रमूताद्वराङ्गुप्ताप्रतिलब्धजमा ।
 ससारवृत्ता तपरादृश्ये य शिवैरचित्तश्रुष्वलाभिधान ॥ ११ ॥
 तस्माद्विवेजितसमरनपदायसार्थालब्धवापि देहपदवी परमेशपूताम् ।
 प्राप्ताभयोभिन्नगुणपदाभिधान प्रवेशयत्त्विस्सतत्त्वमिदं निगूढम् ॥ १२ ॥

ये तावद्भगवैरुच्यद्वयस्तेभ्य प्रणामो वर
 वेप्यये प्रविविच्य ते न च गता पार धिगेताञ्जहान ।

यस्त्वन्य प्रविमशपारपदवीसभावनासु स्थितो
 लक्ष्मोपि स कश्चिदेव सफलीकुर्वति यत्न मम ॥ १३ ॥

स्वामान प्रविवेक्तुमप्यलसतो ये विभतिं प्राथना
 ताप्रत्या मरुदर्थेनानुपरत विचिफल सो[शो]ष्यते ।
 विश्वस्यास्य विविक्तये स्थिरधिपो ये सरभन्ते पुन
 स्तानभ्यर्थयितु मयेप विहितो मूर्त्ता प्रणामादर ॥ १४ ॥

भाग्यतो भ्रमयन्ति मन्दधिष्णास्ते जतुचक्र जड
 स्वामीकृष्य गुणाभिधानवशतो बद्धा दृढ बन्धनै ।
 दृष्ट्वेत्थ गुरुभारवाहविधये यातानुयातान्पशू
 स्तपाशप्रविकर्तनाय घटित ज्ञाननिगूल मया ॥ १५ ॥

बहभिरपि सोहमेव भ्रमितस्तत्त्वोपदेशकमयै ।
 तत्त्वमिति वणयुगमपि येषा रसना न पस्पर्श ॥ १६ ॥

परमेश्वर प्रपन्नप्रोद्वरणकृपाप्रवृत्तगुरुहृदय ।
 श्रीमादेव शम्भुर्मांमियति नियुक्तवास्तत्त्वे ॥ १७ ॥

तत्तत्त्व निर्मलस्थितिविभागे (?) हृदये स्वय प्रविलम्बिव ।
 श्रीसोमानन्दमत विमृश्य मया निबद्धमिदम् ॥ १८ ॥

हो ह्यक्षरचारप्रविरचनलसभिर्भरान्दपूर्णा
 देव्योस्मत्पाशकोटिप्रविघटनपटुज्ञानगूलोर्ध्वधारा ।
 चेतोवाकायमे[त]द्दिगन्तभवभयोपति युष्मासु सम्प
 वरोत यत्नेन मद्य व्रजत किल हृदि द्राक्प्रसाद प्रसह्य ॥ १९ ॥

व्याख्यादिकर्मपरिपादिमुखे नियुक्तो
 युष्माभिरस्मि गुरुभावमनुप्रविश्य ।
 वाक्क्षित्त्वापलुमिदं मम तेन देव्यो-
 न्तश्चारचक्रचतुरस्रितयः क्षमध्वम् ॥ २० ॥
 समाप्तमिदं परात्रिंशिकातत्त्वविवरणम् ॥
 शतेनैकोनविंशत्या त्रिंशिकेयं विवेचिता ।
 सर्वेषु त्रिकशास्त्रेषु ग्रन्थीन्निर्दलयिष्यति ॥
 कृतिरभिनवगुप्तस्य ॥ शाक १७५०
 लिखितेयं शुभाय भवतात् ॥ ॥ शुभम् ॥ ॥

Nos 461-62.

*Parāpravesikā.**

Beginning :

ओं नमः शिवाय ॥ ओं नमो गुरवे ॥ नमः सरस्वत्यै ॥
 ओं विश्वात्मिका तदुत्तीर्णा हृदयं परमेशिवः ।
 परादिशक्तिरूपेण स्फुरन्ती संविदं नुमः ॥ १ ॥
 इह खलु परेश्वर प्रकाशात्मा प्रकाशश्च विमर्शस्वभावः ।

End

निजस्वभावः ईदृशं हृदयबीजं तत्त्वतो यो वेद समाविशति च स परमा-
 र्थतो दीक्षितः प्राणान्धारयलौकिकवद्वर्त्तमानो जीवन्मुक्त एव भवति देह-
 पाते च श्रीपरमभक्षरक एव भवति ॥ पराप्रवेशिका समाप्ता ॥

No 464

Pratyabhijñānāmarśanī, brīhatī vṛtti, by Abhinavagupta.†

Beginning

ओन्नमः शिवाय ओं श्रीगणेशाय नमः
 ओं श्रीगुरवे नमः ओं श्रेयोस्तु ओम्
 श्रीशक्तिव्रित्तावियोगि हृदयं विभक्तदेकात्मसा-
 द्वावाविर्भवदात्मभावनिभृतेलाताध्वविस्थान्दितम् ।
 श्रीमद्देवधाम तद्विजयतां भक्तान्तरात्मस्फुर-
 त्तनोवप्राभृतसमहोन्मुखतया याद्विश्रुपायते ॥

* Extract by Nārāyaṇa Śāstri

† Extracts by Vāmanācārya

लब्धानुपहमीभराभिजगमह.संभारसंदीपिनो
 देहोम्मिन्नरसिंहगुप्तघटिते लब्धास्पदः पश्चिमे ।
 श्रीमल्लद्वयगुप्तदाशितपयः श्रीप्रत्यभिज्ञाविधा
 टीकार्थप्राविमंशिनी रचयते वृत्तिं प्रशिष्यो गुरोः ॥
 घटयति परिपाकं शब्दवृत्ते प्रमाणे
 विघटयति च भूषो मृत्युसंज्ञासचिन्ताम् ।
 अभिनयमतिरेवं चैश्वरप्रत्यभिज्ञा-
 विवृतिपदविमंशिन्येव भोगापकर्षा ॥
 निजानुजमनोरथप्रथितसत्यथाभ्यर्थना-
 वशोभिनवगुप्तरात्पदनिवेशितस्वात्मकः ।
 प्रकाशयति मार्गमेनममुना जनोप्युन्मनाः
 प्रयाति शिवधाम सत्यधि न यत्पशूनां दृशः ॥
 पूर्णव्याकरणावगाहनशुचि सत्तर्कमूलोन्मिष-
 त्रज्ञाकल्पलताविवेककुसुमैरभ्यर्च्य द्वेदेवताम् ।
 पीयूषास्रवसारमुन्दरमहासाहित्यसौहित्यभा-
 ग्विश्राम्याम्पहमीभराद्वयकथाकान्त[र]सम्बः साप्रतम् ॥
 अमृतमनन्तमनुत्तरमघोरपोडशकशक्तिचक्रातम् ।
 औन्मनसपदनिस्सुदिप्रथमोपोद्घातकं वन्दे ॥

इहैक एव श्रीमद. (१) सत्परमेष्ठि श्रीसोमानन्दपादप्रसादापसारित-
 संकोच[] श्रीमानुत्पलारूपः शास्त्रकारो विकस्वरस्वद्वयकमलपरिमल-
 पवित्रितदिगन्तः सूत्रवृत्तिं टीकां चैश्वरप्रत्यभिज्ञानसिद्धये कृतवान् ॥

End:

इति नवतितमेम्मिन्वत्सरेन्ये युगाशे
 तिथिशशिजलधिस्थे मार्गशीर्षावसाने ।
 जग — — — — — मीश्वरप्रत्यभिज्ञा
 व्यवृणुत परिपूर्णा() प्रेरित शंभुपादे ॥
 परमशिवनतादृ — पि यत्तावकीन-
 स्फुरितविभववन्ध्य म्यादधान्तर्बहिर्वा ।
 इति सुदृढविमर्शावेशि — — — — —
 रनुतिर[र]चि ममेय सधुम्ब त्वा विधत्ताम् ॥

ईश्वरप्रत्यभिज्ञान्तर्निभवादीश्वरेण — ।

— — — — — तमविमर्शोदोगिनी क्रियाम् ॥

इति श्रीमहामाहेश्वरश्रीसदाचार्याभिनवगुप्तविरचितायामीश्वरप्रत्यभि-
ज्ञाविवृतिविमर्शिन्या समस्तनिगमन षोडशो विमर्शः ॥ समाप्ता चेयमीश्वर-
प्रत्यभिज्ञाविवृतिविमर्शिणी ॥ कृति श्रीविनयनचरणचिन्तनलब्धप्रसिद्धेर-
भिनवगुप्तस्य ॥

शुभमस्तु सर्वजगता परहितनिरता भवन्तु भूतगणा ।
दोषा प्रयान्तु शान्तिं सर्वत्र सुखीभवन्तु लोका ॥ *

No. 165 66

*Pratyabhinyasūtrasam lughavṛtti by Abhinavagupta **

Beginning

ओं स्वास्ति ओन्नम शिवाय ओम्
निराशसात्पूर्णादहमिनि पुरा भासयति य
द्विशाखामाशास्ते तदनु च विभक्तु निजकलाम ।
स्वरूपादुन्मेषप्रसरणनिमेषस्थितिजुष-
स्तदद्वैत वन्दे परमशिवभक्त्यात्मनिखिलम् ॥ १ ॥
श्रीत्रैयम्बकसद्विशमध्यमुक्तमयस्थिते ।
श्रीसोमनन्दनाथस्य विज्ञानप्रतिबिम्बकम् ॥ २ ॥
अनुत्तरानन्यसाक्षि पुमर्थोपायमभ्यधात् ।
ईश्वरप्रत्यभिज्ञाख्य ग शास्त्र यत्तुनिर्मलम् ॥ ३ ॥
तत्प्रशिष्य करोम्येता तत्सूत्रविवृति लघुम् ।
बुद्धाभिनवगुप्तोह श्रीमत्त्वक्ष्मणगुप्तत ॥ ४ ॥
वृत्त्या तात्पर्य टीकया तद्विचार
सूत्रेष्वेतेषु ग्रन्थकारेण दृढम् ।
तस्मात्सूत्रार्थ मन्दबुद्धीभ्रतीत्य
सम्प्रगव्याख्यास्ये प्रत्यभिज्ञाविवृत्यै ॥ ५ ॥

End

सर्वोपकारक महाकल्मषिद शास्त्र प्रसिद्धान्वययोगेन नामधेयप्रसिद्धता च
तदुत्कर्षस्मरणद्वारजनिवसभावनाप्रत्ययलक्षणप्रवर्तकसर्वेदनया जन प्रवर्तयितु
विबुर्नामा स्तनाज्ञा चोपसहार दर्शयति ॥

जनस्यायत्नसिद्धगर्थमुदयाकरसूनुना ।
ईश्वरप्रत्यभिज्ञेयमुत्पलेनोपपादिता ॥

यस्य कस्यचिज्जन्तोरिति नान आत्याशेषा काचिदिति सर्वोपकारित-
मुक्तमिति । अयत्नेन सिद्धि परापररूपा यथा स्यादिति महाकलत्वम् ।
उदयाकरस्य पुत्रः श्रीमानुत्पलेदेवीस्मत्परमगुरुरिदं शास्त्रमकार्षीदिति
तत्पसिद्धया जनः प्रवर्तत इति प्रवर्तनाद्वारेण सौनुगृहीतो भवनीत्युभयनाम-
निर्देशः । इयमिनि हृदयंगमतामुपपत्तिशतैरानीति शिवम् ॥ १८ आदितः
१९ इति श्रीमदाभिनवगुप्ताचार्यविरचितायां प्रत्यभिज्ञासूत्रविमर्शिन्यां
तत्त्वार्थसंग्रहाधिकारे तृतीयमाह्निकम् ॥ आदितः १५ समाप्तोप तत्त्वार्थसंग-
्रहाधिकारश्चतुर्थः ॥

एषाभिनवगुप्तेन सूत्रार्थविमर्शिनी ।
रचिता प्रत्यभिज्ञाया लघ्वी वृत्तिरभङ्गुरा ॥
वाक्यप्रमाणपदतत्त्वतदागमार्था
स्वान्मोपयोगमुपयान्यमुत सुशास्त्रात् ।
भौमावसाज्जलमयाश्च न सस्पष्टुष्टे
मुक्तार्कमेकमिह योजयितुं क्षमोऽन्यः ॥
आत्मानमनभिज्ञाय विवेक्तु योन्यदिच्छति ।
तेन भौतेन किं वाच्य प्रत्येस्मिन्को भवानिति ॥
समाप्तेयं प्रत्यभिज्ञाया सूत्रार्थविमर्शिनी वृत्तिः ॥

कृतिखिनयनचरणचिन्तनलब्धप्रसिद्धेः श्रीमदाचार्याभिनवगुप्तस्येति
शिवम् ॥ ओं प्रत्यभिज्ञासूत्रविमर्शिन्या ॥ उपोद्घात आह्निकम् १ पूर्वपक्ष-
निरूपणं २ परदर्शनानुपपत्ति ३ स्मृतिशक्तिनिरूपणम् ४ ज्ञानशक्तिनिरू-
पणं ५ अपोहनशक्तिनिरूपणम् ६ एकाग्रयनिरूपण ७ मोहेश्वराचार्यनि-
रूपणम् ८ ॥ ज्ञानाधिकारः १ ॥ क्रियाशक्तिनिरूपणम् आ १ भेदाभेद-
विमर्शनं २ मानतत्फलमेयानिरूपणम् ३ कार्यकारणतत्त्वनिरूपणम् ४ ॥
क्रियाधिकार २ ॥ तत्त्वनिरूपणम् १ प्रमातृनिरूपणम् २ ॥ आगमाधि-
कारः ३ ॥ आह्निकम् १ ॥ तत्त्वार्थसंग्रहाधिकार ४ ॥ एवमाह्निकानि
१५ ॥ अधिकांश ४ ॥ शुभमस्तु सर्वेषाम् ॥

No 474

*Bhagavadbhaktistotra, by Aradhita.**

Beginning :

ॐ नमो नारायणाय ओ
प्रत्यक्षस्तुविषयाय जगद्धिताय
विश्वस्थितिप्रलयसंभवकारणाय ।
सर्वात्मने विजितकौपमनोभवाय
तुभ्यं नमस्त्रिभुवनप्रभवे शिवाय ॥ १ ॥

End :

कृत्वा मया तव नुति जगदेकबन्धो
भक्त्या स्वबुद्धिसदृशीमवधूतनाम्ना ।
पुण्यं यदल्पमपि किञ्चिदुपात्तमत्र
लोकस्य तेन भगवंस्त्वयि भक्तिरस्तु ॥ ६५ ॥

इति श्रीमद्वधूतसिद्धाविरचितं भगवद्भक्तिस्तोत्रं समाप्तम् ॥ शुभम् ॥

No. 476.

*Bhatravastotra, by Abhinavagupta.**

Beginning :

ॐ श्रीगणेशाय नमः ॐ

व्याप्तचराचरभावविशेषं चिन्मयमेकमनाथमनादिम् ।
भैरवनाथमनाथशरण्यं तन्मयचित्ततपा हृदि वन्दे ॥ १ ॥

End :

यसुरसपौषे कृष्णदशग्यामभिनवगुप्तः स्तवमिममकरोत् ।
येन विभुर्भैरवरुसंतापं शमयति शठिति जनस्य दयालुः ॥ १० ॥
इति श्रीमदाचार्याभिनवगुप्तविरचित भैरवस्तोत्रं समाप्तम् शुभमस्तु
लेखकपाठकयोः ॥ ॥

No 491.

Ujjānsbhaktiavodilyatasmgraha by Sirocharya †

Beginning

ॐ श्रीमहात्रिपुरसुन्दर्यै नमः ॐ नमः श्रीमहाभैरवाय ॐ नमः
भीरुणामभयप्रदो भवभयाक्रन्दम्य हेतुस्तनो
हृदाम्नि प्रथिनश्च भीरवरुचामीशान्तकरयान्ततः ।

* Extract by Niryāna Śāstri

† Extract by Vāmdāśhara.

भेरं वापनि यः स्योगिनिवहस्तस्य प्रभुर्भैरवो
विश्वमिभरणादिरुद्रिजपते विज्ञानस्यः परः ॥

End;

श्रुतं देव मयेत्यादि प्रशस्यार्थकथनम् ।
ऊर्ध्वप्रागादिपदान्तं क्षेमराजकृतं शुभम् ॥

ततः परमुपाध्याय — शक्राशावलम्बनम्
यदृतिमन्थ[नि]काकालपुष्पकं हस्तगोचरम् ॥
भूर्जोत्पकं वा नापातं जम्भ कालघुणेन तत् ।
दग्धं वा बाहुना छिन्नमत्र साक्षी महेश्वरः ॥

विज्ञाननग्नविष्मिः कृतसंपहेयं
वृक्षन्तरालनिदधि स्यपतेर्विलासात् ।
नापा शिवेति गुणिकौशिकगोत्रजात्यो-
पाध्यायशब्दमुतपाप्युपलक्षितेन ॥

सुजीवनाभिधाने रक्षति काश्मीरगण्डलं नृपतौ ।
आगमविशेष[त]ज्ज्ञैर्विज्ञानोद्द्योतसंग्रहः सुगमः ॥

समाप्तोऽयं विज्ञानभैरवोद्द्योतसंग्रहः कृतिः श्रीमद्भोविन्दगुरुसुंदरकण्ठ-
पादपदानुजीविनः शिवोपाध्यायस्येति शिवम् ॥ ॥ ॥

श्रीमहाविपुलमुन्दर्यै नमो नमः ॥ ॥

विज्ञानभैरवोद्द्योतः कृतः श्रीशिवस्वामिना ।

चित्रितो भगवद्भक्तानकेन गुरुज्ञातनात् ॥

शुभमस्तु सर्वत्रोम् ॥

No. 501

*Starachintāmani, narrated by Bhattachārāyaṇa and Kshemarāja **

Beginning:

ओं नमः शिवाय । ओं

प्रकाशमाने परमार्थमाने नश्यत्यविशालिमिरे समस्ते ।

तदा बुधा निर्मलदृष्टयोपि किञ्चिन्न पश्यन्ति भवप्रपञ्चम् ॥ १ ॥

नमः शिवाय सततं पञ्चकृत्यविधायिने ।

चिदानन्दगणस्वात्मपरमार्थावभासिने ॥

अन्तःस्पन्दान्दोलतानन्दसर्पद्वाह्यस्पन्दामन्दसंदोहिनीभिः ।
संविद्वाराधोरणीभिः समन्तात्तिञ्जान्निशं स्वात्मशंभुर्नमस्यः ॥

नारायणः स्वहृदयान्नुनिधोर्विवेक-
भूमृद्विमर्दरभसोच्छलितं यदेतत् ।
श्रीशंकरस्तुतिरसायनमाचकर्ष
तच्चर्वणादिह बुधा विबुधा भवन्तु ॥

इह स्तोत्रादौ स्तोत्रकारः सर्वोपनिषत्प्रदाशितसत्तांप्रदायोद्घाटनमुखं
स्वात्मपरमार्थपरमेश्वररूपसमावेशं व्युत्थाने विस्तृष्टमाह ॥

End.

भक्तिमतां शरणादिप्रवृत्त्यर्थं प्रसिद्धप्रभावस्तनामोदीरणपूर्वं स्तोत्रस्योत्कर्षं
दर्शयत्युपसंहारभङ्गा ॥

स्ववचिन्तामणिं भूरिमनोरयफलप्रदम् ।
• भक्तिलक्ष्म्यालयं शम्भोर्भट्टनारायणो व्यधात् ॥

महामहेश्वरत्वेन प्रसिद्धप्रभावो नारायणाख्यो भट्टः शम्भोर्भिवदानन्द-
घनस्वात्मप्रत्यभिज्ञानात्मकानुग्रहकारिणो भगवतो महादेवस्य स्तोत्रमेव
चिन्तामणिं विहितवान् कीदृशं भूरीणां मनोरथानां यत्फलं भगवत्समावे-
शलक्षणं तत्प्रददाति यस्तम् यतो भक्तिरेव महेश्वरैकात्म्यमयत्वात् लक्ष्मीः
परा संपत् तस्या आलयं निश्चनिवासभूमि एतत्स्तोत्रश्रवणपठनादिना परा
समावेशलक्ष्मीराविशति निश्चमेव भक्तिभाज इति शिवम् ॥

गुणादित्याज्जातो गुणगणगारिष्ठः शिवगुणैः
कृतामोदो बाल्यात्मभृति गतसङ्गो जगति यः ।
स शूरादित्यो मां बहु बहुलभक्त्यर्थयत य-
त्सुतो तेनाकार्यं विवृतिमिह नारायणकृता ॥
श्रीरामेण कृतान् सद्भिर्भुतिरित्येण तिमयेति -
तन्तश्चेतसि कृमस्मि विवृता कोपि प्ररुपोव यन् ।
तेनार्थिप्रणयादिभिरित्रचनुरेयो क्षेमरातो व्यथा-
क्षेत्रे श्रीवित्तयेभ्यश्च विमले भेषा शिपाराधनी ॥

शंभो. प्रकाशवपुषः शक्तिरेका जयत्यसौ ।

या स्फुरन्त्येव तनुते परामृतमयं जगत् ॥

इति श्रीमहामाहेश्वरश्रीभट्टनारायणविरचितस्तवचिन्तामणिविवृति स-
माप्ता ॥ शुभमस्तु ॥ कल्याणमस्तु ॥

कृतिस्तवभवस्तुतिसूक्तिकारप्रशिष्यमहामाहेश्वराचार्यश्रीमदभिन-
वगुप्तपादपयमधुपराजस्य क्षेमराजस्य ॥

No 508

*Spandakāraṇa, by Vasugupta **

Beginning

ओं नमः शिवाय सानुगाय । ओं

यस्योन्मेषनिमेषाभ्या जगत् प्रलयोदयौ ।

तं शक्तिचक्रविभवप्रभवं शकर स्तुमः ॥ १ ॥

यत्र स्थितमिदं सर्वं कार्यं यस्माच्च निर्गतम् ।

तस्यानावृतरूपत्वात् निरोधोऽस्ति कुत्रचित् ॥ २ ॥

जाम्बुदादिविभेदेऽपि तदाभिन्ने प्रसर्पति ।

निवर्तते निजान्नेव स्वभावादुपलब्धतः ॥ ३ ॥

End

अगाधसर्शपाम्भोधिसमुत्तरणतारिणीम् ।

* वन्दे विचित्रार्थपदा चित्रा ता गुरुभारतीम् ॥ ५२ ॥

श्रीमद्वसुगुप्तपादैर्विरचितं स्पन्दशास्त्रं समाप्तम् ॥

Nos. 514 16

*Spandasarcasva, with Spandararasaṇa by Kallata, and with the
sāramātra by Rāmahantha **

* Beginning

ओं नमः शिवाय सशिवाय सदाशिवाय ॥ ओं ओम् ॥

यस्योन्मेषनिमेषाभ्यां जगत् प्रलयोदयौ ।

तं शक्तिचक्रविभवप्रभवं शकरे स्तुमः ॥ १ ॥

टीका, अनेन स्वस्वभावस्यैव शिवात्मकस्य जगदुत्पत्तिसंहारयोः
कारणत्वं विज्ञानदेहात्मकस्य शक्तिचक्रैश्वर्यस्योत्पत्तिहेतुत्वं
नमस्कारद्वारेण प्रतिपादते ॥ १ ॥

विष्णुगम्. दशा दिकालाद्वैरकलिनविदालोकवपुः

सदा नादकस्तात्मानुभाविनुनया विस्फुरन्ति य ।

निजो धर्मं शोभोरनुपमनमत्कारसरस

परं द्राक् तन्वं जयति जयति स्पन्द इति नन् ॥

विज्ञानदेहो विशुद्धसंविन्भावमूर्तिर्महेश्वरः स आत्मा स्वभावो यस्य शक्ति-
चक्रात्मन ऐश्वर्यस्य ॥ १ ॥ शिवात्मकस्य स्वभावविमर्शमुखेन

End :

यदा त्वेकत्र संरूढस्तदा तस्य लयोद्भवौ ।

नियच्छन्भोक्तृतामेति ततश्चक्रेश्वरो भवेत् ॥ ५१ ॥

टीका ॥ यदा पुनस्त्वेकत्र स्थूले सूक्ष्मे वा संरूढे लीनचित्तस्तदा तस्य
प्रत्ययोद्भवस्य लयोद्भवौ ध्वंसप्रादुर्भावौ नियच्छन्कुर्यन्भोक्तृतां
प्राप्नोति । ततश्चक्रेश्वरो भवेत् । सर्वाधिपतिर्भवति ॥ ५१ ॥

विष्णुगम् ॥ ध्येयतयात्भनीययोः गूणगूणमयोर्भावयोर्मध्यादेकत्र मंगलं चक्रस्य शक्ति-
समूहकस्येश्वरोभिप्राया यथेष्टनिमित्तोक्ता मंगलने भोग्यता विमुक्त्य भोक्तृभाव
स्वयमैश्वर्यमुख्यतने ॥ ५२ ॥ एकत्रेति निरुद्धात्मान्यभूतमपान्यापार इति
राजानकधेमराज ॥

॥ विभूतिस्पन्दश्चतुर्थो निष्पन्दः ॥ ४ ॥

अगाधसंशयाभोधिसमुत्तरणतारिणीम् ।

वन्दे विचित्रार्थपदां चित्रां तां गुरुभारतीम् ॥

टीका ॥ अगाधोत्थप्रतिष्ठोनन्तः ।

निविश्यामि पदानि यस्परकम् । निशामि विमयाभायिनीम् गुरोर्गुरुनाथार्थम्
स शक्तिविभूतसत्त्वान्तमस्तत्त्वस्थोपमिरद्वैतमन्दनसामुद्रस्य भारती यान्तीम् ॥
गुरुरूपम् इति शिवगुरुवै ॥

तमाप्तं स्पन्दसर्वस्वं प्रवृत्तं भट्टकलटात् ।

स्वप्रकाशैरुचित्तन्वपारिभरसोमुकान् ॥

दृश्य महादेवगिरो महेशस्त्रयोपदिष्टाग्नित्वगूतिभ्यो ।

स्पन्दामूनं यद्वसुगुप्तपादैः श्रीकलदन्तप्रकटीयया ॥

दिष्णम् । एष स्पन्दभिधानां निधिरिह विवृतो वीनस-देहसर्प
द्राम सूर्णैस्तिद्धिप्रदनिरनिशयज्ञानमाणिक्यमर्थ ।
मर्वाद्विभयो विनब्धा स्वयमपि सहज्ञानन्दभोगोपलब्धा
भव्यानामस्य लाभं सकलयतु पर शकरस्य प्रसाद ॥

End of *Tippana* in No

॥ इति स्पन्दविवरणसारमात्र समाप्तम् ॥

कृति श्रीमदुत्पलदेवपादपद्मानुजीविन श्रीमद्राज्ञान[क]गामक-
ण्टस्येति शिव भद्र पश्येम प्रचरेम भद्रमौ ॥ ॥ ॥

Nos 518-19

Spandasūtra *

Beginning

ओं नम. शिवाय ॥ ओं स्वस्ति ओम्

चैतन्यमात्मा ॥ १ ॥ ज्ञान बन्ध ॥ २ ॥ योनिवर्ग कलाशरीरम् ॥ ३ ॥

ज्ञानाधिष्ठान मातृका ॥ ४ ॥ उद्यमो भैरव. ॥ ५ ॥

1 ol 2b, 1 4

इति श्रीशिवसूत्रेषु शास्त्रबोपायप्रकाशन प्रथम उन्मेष ॥ १ ॥

Pol 4b 1 8

ओं इति श्रीशिवसूत्रेषु शास्त्रोपायप्रकाशन द्वितीय उन्मेष ॥ २ ॥

1 ol 6a, 1

नासिकान्तर्मध्यसयमाक्लिमत्र सव्यापसव्यसौषुम्नेषु । भूय स्यात्प्र
तिमीलनम् ॥ ॥ ॥ ॥

ओं इति श्रीशिवसूत्रेष्व्वाणबोपायप्रकाशन तृतीय उन्मेष ॥

No 812

Spandasutra with śārttika, by Bhaskaracharya

ओं नमो देव्ये ॥ श्रीगणनाथार्यो नम ॥

, अय शिवसूत्रवार्त्तिक विचिन्त्यते ॥ ॥

ओं हिमगिरितनयाकान्त शशधरकालिकोत्तम ।

स्थितिलयजमिकर्त्तार प्रणमत वरद देवम् ॥ १ ॥

ओं निस्रोदितनिजाभासस्फुरत्तानिहृतात्मने ।

शिवाय परिपूर्णैकचिद्रूपवपुषे नम ॥ २ ॥

ओं श्रीमन्महादेवगिरौ वसुगुप्तगुरो पुरा ।

सिद्धादेशात्प्रादुरासञ्चिबसूत्राणि तस्य हि ॥ ३ ॥

ओं सरहस्यान्यत सोपि प्रादाद्भूषाय सूरये ।

श्रीकल्लटाय सोप्येव चतुःखण्डानि तान्यथ ॥ ४ ॥

ओं व्याकरोन्त्रिकमेकैभ्य स्पन्दसूत्रै स्वकैस्तथा ।

तत्त्वार्यचिन्तामण्याख्यटीकाया () खण्डमन्त्रिम(म) ॥ ५ ॥

ओं एव रहस्यमप्येष मातुलीयाय चावदत् ।

श्रीमत्प्रद्युम्नभट्टाय सोपि स्वतनयाय च ॥ ६ ॥

ओं श्रीमत्प्रज्ञार्जुनाख्याय प्रदान्तोप्येवमावदत् (?) ।

श्रीमहादेवभट्टाय स्वशिष्यायाप्यसौ पुन ॥ ७ ॥

ओं श्रीमच्छ्रीकण्ठभट्टाय प्रददौ स्वसुताय च

तस्मात्प्राप्य करोम्येष सूत्रवार्तिकमादरात् ॥ ८ ॥

ओं देवाकरिर्भास्करोहमन्तेवासिगणेरित ।

यस्मादागमविभ्रशाद्गुन्तेर्धर्मितबुद्धय ॥ ९ ॥

ओं मुक्तसारायुनस्तानि (?) सूत्राणि विवृणोमि च ।

तनात्मन्येव शिवता सर्वस्याखण्डितेव हि ॥ १० ॥

सदास्यह - - भर्तादि - - - दिरावृता ।

तस्यावृत्तिविनाशाय स्वरूपज्ञाप्तये शिवः ॥ ११ ॥

No. 521 23

*Scachehkhundod Tyota, by Kshemarāja **

ओं श्रीगणेशाय नम ओन्नम सरस्वत्ये ओम्

विश्वैकरूपविश्वान्मविश्वसर्गादिकारणम् ।

परप्रकाशवपुष स्तुम स्वच्छन्दभैरवम् ॥ १ ॥

प्रसरच्छक्तिरुल्लोलजगलहरिकेलये ।

सर्वतपानि शानाय भेरताम्भोधगे नम ॥ २ ॥

एकैव बोधजलधे. शक्तिशुक्तिर्जयत्यसौ ।
 यदन्तर्निखिल भाति मुक्तामयमिदं जगत् ॥ ३ ॥
 स्मृतिमात्रविनिर्धूतनि शेषज्ञानकिल्बिषाः ।
 गुरुसूक्ता वरस्फारा विजयन्ते जगत्त्रये ॥ ४ ॥
 तत्सेवाविमलव्यक्तमहामाहेन्द्रदर्शन ।
 क्षेमराजो विवृणुते श्रीस्वच्छन्दनय मनाक् ॥ ५ ॥
 अभिनवबोधादित्यदुतिविकसितहृत्सरोजान्मे ।
 रसयत सरसा परिमलमसारससारवासनाशान्यै ॥ ६ ॥

End

सर्वत्रैव स्फुरति सतत सर्वसर्वात्ममूर्ति-
 योसौ स्वच्छोच्छलितललितौ बोधसिन्धु समन्तात् ।
 स्वच्छन्दोऽयं जयति भगवान्सर्वसपन्निधान
 स्फीतस्फूर्जन्निरूपममुधास्फारसारस्वशक्ति ॥

इति श्रीराज्ञानकक्षेमराजविरचिते स्वच्छन्दोद्घोते पञ्चदश पदल ॥

Appendix III

ADDITIONAL LIST OF MSS BOUGHT IN 1875 76

A--BRAHMINICAL BOOKS

polity

No	Name of Work	Author	Fols	Lines	Date	Material	Character	Place where bought
624	1 pñ atkal 3	Ashe mendra	90	16	1718	Paper	Dev	Bharuch
625	Rāmāyana	Vālmiki	1127	9	0	Ditto	Ditto	Surat
626	Śringārāvaloka	Kāñhīsa	7	7	0	Ditto	Ditto	Ditto
627	Harīśyenaśakāya	Harī	40	9	0	Ditto	Ditto	Ditto
628	Harīśyendrakāya śāla	Harī	47	9	1779	Ditto	Ditto	Ditto
629	Harīśyendrakāya śāla	Sambhu	76	10	0	Ditto	Ditto	Ditto

GRUNNAR

	Hari	12	13	O	Ditto	Ditto	Complete
20 Palsamall							

DHARMA

	Chitra ka malla	625	11	O	Paper	Ditto	Ditto	Ditto
832	Spandanasutrasarvottama	24	18		Ditto	Sārada	Karmīr	Incomplete
ŚAIVA PHILOSOPHY								
B—JAINA BOOKS								
833	Kalpakaumud	275	9	1760	Paper	Dev	Surat	Complete
834	Kumudachandrasūtsaka	21	12	N C	Ditto	Ditto	Pathan	Ditto
835	Gachchhāchārāśāśā	197	12	N C	Ditto	Ditto	Ditto	Ditto
836	Prameyakampalamūrtanda	459	10	Ditto	Ditto	Ditto	Ditto	Ditto
837	Bhavadbhāvanakṛti	179	12	Ditto	Ditto	Ditto	Ditto	Incomplete
838	Yogasūtrādīpikā	231	13	Ditto	Ditto	Ditto	Ditto	Ditto



BOMBAY :

PRINTED AT THE EDUCATION SOCIETY'S PRESS, DYCULLA.